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# THE MISSIONARY SURVEY

Wade C. Smith, Editor.

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# The Missionary Survey's Campaign for 50,000 Subscribers

The Goal: A Subscriber in Every Presbyterian Home. Every Church on the Honor Roll. Is Yours There?



LADIES AND GENTLEMEN:—I take great pride in introducing to you my friends, the members of The Young People's Missionary Society, of St. Andrews Presbyterian Church, of Wilmington, N. C. These young ladies put their church on the Honor Roll by securing 100 subscriptions in two weeks. Their names are (left to right) top row: Dorothy McNair, Elizabeth Tate, Elizabeth McClure, Elizabeth Ellis, and Mary Stewart; second row: Vivian Montgomery and Lucy King; third row: Rosa Thompson, Ruby Porter, Ellabelle Futrelle, Elinor Schuster and Mary Lacy Boney; bottom row: Kathleen Linder and Elizabeth Stewart. See their letter below, telling how they did it.—"JACK."

## THE BEST ACHIEVEMENT OF THE YEAR.

*Dear Survey:*

We have just completed a successful campaign to put our church on the Honor Roll.

We have often noted Jack's longing gaze as he looked at the top of the flag pole, but never realized how easy it would be for us to help him climb, until recently. Our Young People's Missionary Society decided to put our church on the Honor Roll. There are about 575 members in our church, so you see we had no small task before us, but we went at it with a will and determination that spelled success. By getting a list of the present subscribers from THE SURVEY office we found that we would have to secure 100 renewals and new subscriptions to accomplish our purpose.

We planned our campaign carefully. Our pastor announced it at the church services, in Sunday School and in Christian Endeav-

or Society. Then our society met and organized three teams and agreed that the "losing team" should entertain the other two teams. We divided the names of the members of the church among the canvassers and got busy. Everybody was lovely to us, but in spite of the encouragement we received, it was hard work, for often we had to go back a number of times before we found the person at home. It took us two weeks to finish the canvass. What we did every Y. P. M. S. in the Southern Presbyterian church can do. We enjoyed the work and are proud of our effort. We hope, soon, to see Jack planting his flag on top of the pole at the 50,000 mark.

Your devoted supporters,

*The Young Peoples Missionary  
Society of St. Andrews Pres.  
Church, Wilmington, N. C.*





# FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, BOX 158, NASHVILLE, TENN.

## MONTHLY TOPIC—SIGNS OF THE TIMES.

**W**ATCHMAN, what of the night? The morning cometh and also the night.

The nations continue to rage and the people to imagine vain things. The great world war goes on with ever-increasing ferocity on the part of the contending nations and with an ever more and more appalling waste of the world's resources and of human life. Instead of any rift in the clouds the darkness gathers more and more, and instead of the speedy ending of the war to which circumstances seemed to point a few months ago, the general impression now seems to be that it cannot end any time in the near future.

It is a matter of grief and distress, of course, that our own nation has at last been drawn into the conflict. It is our firm belief that the steps that have been taken under the leadership of our President to this end have been taken in the fear of God, and in accordance with the demands of right and duty. If this be so, then we have the right to ask the blessing of God

upon our cause and to trust Him for the final event. All history is the evolution of His plan and purpose for the world. When He pleases to do so, He can calm the raging of the sea and the tumult of the people. Out of all this turmoil and disturbance among the nations He will bring His own purposes to pass. Through the agency of war He will remove some things that stand in the way of the progress of His kingdom that could not otherwise be removed, and those who believe in and pray for the triumph of His kingdom may rest assured that by all these things that are happening today that triumph will be hastened and not retarded.

What is written above is merely to introduce an article on our Monthly Topic, prepared at our request, by Rev. James H. McNeilly, D. D., whose age and experience, and whose life-long study of history and of the Word of God qualify him as few men are qualified to write on this subject.

WATCHMAN, WHAT OF THE NIGHT?, MORNING COMETH; ALSO NIGHT.

REV. JAMES H. MCNEILLY, D. D.

Amid the strife and confusion of the world darkness of this most destructive war of all history, the mind of a Christian naturally turns to that prophecy of our Lord as to the end of this aeon—"Upon the earth distress of nations,

with perplexity: men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21: 25-6). And the question comes, is it the birth-pangs of a new and glorious order—the dawning

of a day of the Lord, the burying in deeper night of old tyrannies, of ancient superstitions, of outworn idolatries, of dying philosophies?

To those who believe that the Kingdom of God will never come in conquering power, until Jesus Christ shall come in glory, the present terrible war portends the nearness of that advent, and they cry with Bernard of Cluny—

“The world is very evil; the times are waxing late;

Be sober and keep vigil: the Judge is at the gate;

The Judge that comes in mercy: the Judge that comes with might,

To terminate the evil, to diadem the right.”

To all of God's children the second glorious coming of our Lord is the hope of the New Testament to encourage and comfort, to inspire and strengthen whether it be very near or far in the future. And they recognize that in the providence of God, these mighty social and political convulsions are bringing that divine event even nearer; that when the judgments of the Lord are in the earth it is that the inhabitants of the world may learn righteousness” (Isaiah 26: 9), “and so hasten the coming of the new heavens and the new earth, wherein dwelleth righteousness” (2 Pet. 3: 13).

Now the progress of the Kingdom of God seems to be marked by certain great crises in the life of the nations—“For its mission is to all nations” (Matt. 28: 19). There come mighty revolutions in which God overturns and overturns, in preparation for the coming of Him whose right it is to rule the nations. Each of these revolutions when successful, result in the triumph of some higher ideal of government in the secular world—and some larger manifestation of the Kingdom of God in the spiritual world—a triumph of spirit over brute force, and so in a true sense it is a coming of the Lord, just as He describes the destruction of

Jerusalem as His coming. And each of these historic crises is a bringing nearer, a preparing the way, for the final, glorious coming, as the last great crisis in the world's history.

These comings are attended by terrible sufferings and sacrifices, in a war for mastery between antagonistic ideals. It is part of that “groaning and travail of the whole creation as it strives to deliverance from the bondage of corruption at the coming of the Lord” (Rom. 8: 18-23).

No grand world ideal has ever been won except through fiercest conflict and sore suffering. For—

“All the past of time reveals,

A bridal-dawn of thunder peals,

When thought hath wedded Fact

A slow developed strength awaits

Completion in a finished school,—

Phantoms of other forms of rule,

New Majesties of Mighty States.”

This world-war marks one of these great crises of history, whether it is to usher in the final glorious coming of the Lord, or is a coming preparatory for that coming in glory, it is not mine to know. It is a conflict of ideals that shall determine destinies of the State and the Church. For the State it is a contest between despotism and liberty, autocracy and democracy. For the Church, as the agency for bringing in the Kingdom of God, it is a contest between spirit and material forces—the free development of the Church's activities under the guidance of the Holy Spirit and the confinement of the Church's development by the control of the State or by material interests. In this tremendous conflict every race and people are involved. Among all nations there is spiritual unrest, as well as political and social warfare. In Christian lands men are realizing that the Church has not utilized her resources and opportunities for bringing in the Kingdom of God—divisions, rivalries, jealousies, strifes have weakened



her strength, apathy and indifference have blinded her eyes, and paralyzed her efforts. In heathen lands, among the millions of China, India, Japan and Africa, there is eager inquiry, deep longing for the true God. The very proseliting activity of Mohammedanism, and its divisions indicate an earnest seeking for something better than it has. The whole world in its unrest is calling to the Church of God—"Come over and help us."

This war has aroused the Church to a sense of her duty and her opportunity. What shall the result be when the war ends?

All are agreed that the political and social results will be a new organization of governments and of civilization. It should also result in unification of the forces of the Churches, by Federa-

tion, by Comity, by Union where that will be most effective. It will certainly eliminate the divisions founded on points not essential to spiritual life, and bring in a cooperation that shall seek first the progress of the Kingdom rather than denominational success. Moreover it must result in the devoting of larger means, and more abundant effort to the work of making disciples of all nations.

The signs of the times point to the coming of the day for the Kingdom of God, a new and mighty sense of the responsibility of the Church of God for carrying the gospel of Christ to every kindred and nation and tongue and people in the whole earth, and for vindicating His title to rule the world in love and righteousness.

### REPORT OF THE GENERAL ASSEMBLY'S STANDING COMMITTEE ON FOREIGN MISSIONS.

Never has the Divine blessing upon our work been more marked than during the past year. The number of additions reported from all our fields is 5,256. This is 1,488 more than the number reported last year and 1,197 more than the largest number received in any previous year.

The Endowment Funds increased from \$274,378 to \$299,303; the Special Annuity Fund from \$75,170 to \$88,647.

With the exception of 1913, the year of the great debt-paying effort, this last year has broken all records both in receipts from all sources, which total \$586,544, against \$534,692 the year before, an increase of \$51,862, and in gifts from living donors, which total \$570,856, against \$527,665 the year before, an increase of \$43,191.

In this connection it gives us pleasure to note the increase of gifts from Women's Societies from \$90,861 last year to \$105,383 this year.

Ten Years' Growth:	1906	1916
Foreign workers ----	206	377
Native workers -----	293	894
Out-stations, places of regular meeting --	432	1,211
Organized churches ---	39	160
Communicants -----	10,824	38,169
Added on Confession--	2,182	5,256

Christian constituency -----	27,531	76,178
Sabbath Schools -----	92	884
S. S. membership -----	5,282	60,550
Schools -----	51	565
Students -----	3,471	24,004
Income from native sources -----	\$14,320	\$122,332
Native students for the ministry -----	51	205

Though the Committee has sent out 21 new missionaries during the past year, the losses by death and returns on account of sickness have been practically equal to this number, leaving no actual gain.

The calls for reinforcements which come from the fields indicate the following as the minimum need:

- Africa:*  
 3 Evangelists,  
 2 Physicians,  
 1 Nurse,  
 1 Man for Educational Work.
- Brazil:*  
 8 Evangelists.  
 1 Teacher for Theological School.
- Cuba:*  
 1 Evangelist,  
 1 Lady Teacher.

*China:*

- 4 Evangelists,
- 9 Teachers,
- 1 Physician,
- 1 Nurse.

*Japan:*

- 12 Evangelists,
- 9 Single Women.

*Korea:*

- Most earnestly calls for 3 physicians.
- A total of 56 Workers.

These are imperatively needed if we are to maintain the work as it now stands.

We would call attention to a new method of missionary propaganda which has been used in Japan effectively, namely the publication in the secular press of articles on the fundamental topics of Christianity. These have appeared in 14 of the prominent daily papers of Tokio, thus disseminating the Gospel to many thousands who had never entered a Christian church.

The success of this effort has been such as to justify its recommendation to the serious thought of all our missions who might find it feasible.

We would call attention to the Mission Study Text-books for the year 1917-1918, which are "An African Trail," by Miss Jean K. MacKenzie, recommended for classes composed exclusively of ladies; "The Lure of Africa," by C. H. Patton, recommended especially for mixed classes and for young people generally, and "African Adventures," also by Miss MacKenzie, for children.

Also to the sets of missionary maps of our own work, and illustrated lectures on our fields available on application to the Committee.

The seven-year plan of missionary education in the Sabbath Schools, by which the schools are asked to study the work in one country each year, and to support that work by prayers and gifts. The Committee has prepared attractive programs for this study, which are available on application.

In three or four cycles of seven years' use of this plan there should be produced a new generation of church members intelligently informed about the work, and actively supporting it.

We note with interest that the first year of recognized Christian Endeavor work among our young people has been marked by the assignment to them for support of Dr. and Mrs. Stixrud, of the African force, and that the indications are that they will soon be asking for others.

Due to the fact that there seems to be a misunderstanding on the part of some as to the percentage cost of the administration of Foreign Mission funds, we recommend that in future the Executive Committee exercise care to make it clear in all reports

and statements regarding percentage cost of administration that such cost does not include certain expenditures which would properly be designated as "operating expenses."

The effect of war on international business, and the increased cost of living, have made necessary increased appropriations. We call attention to the report of the Systematic Beneficence Committee wherein they state that they have visited the office at Nashville and carefully considered its business management, methods and the character of its investments, and commend the economy and efficiency manifest in all departments.

Your Committee has examined the Minutes of the Executive Committee of Foreign Missions, reports that it has carefully read all the minutes of the year and recommends their approval as written.

The Assembly would impress upon our people the fact that while contributions from living donors have steadily grown in recent years, yet this increase has not been proportionate to the increase of our church membership, nor has it served to meet the unavoidable increase in the cost of the work.

In view of this we recommend:

(1) The vigorous prosecution of Missionary Education through Study Classes and the Seven-Year-Plan in the Sabbath School, and the wider use of the facilities of the Educational Secretary.

(2) We urge upon churches, auxiliary organizations and individuals that, wherever practicable, they assume an obligation for some definite part of the Foreign Missionary work, giving the preference to the work already undertaken.

(2) The Assembly appoints the first two weeks in the month of January as a Foreign Mission season of prayer, preaching, and self-denial.

(4) We recommend the election to the Executive Committee for a term of three years, of the following:

Rev. C. E. Diehl, Rev. A. S. Johnson, Rev. L. E. McNair, Messrs. W. A. Dale, A. D. Mason, and J. P. McCallie.

(5) We recommend for election for a term of three years of the following:

Rev. S. H. Chester, Secretary of Foreign Correspondence and Candidates, and Editor.

Rev. H. F. Williams, Field Secretary.

Rev. J. I. Armstrong, Educational Secretary.

Also the election of Rev. C. H. Pratt as Field Secretary.

And that the Assembly accept with appreciation the generous offer of the Laymen's Missionary Movement to be responsible for Mr. Pratt's entire salary.

(6) That \$732,600 be apportioned to the cause of Foreign Missions for the year 1918-1919.

(7) The Assembly heartily affirms its acceptance of the responsibility undertaken by the Birmingham Assembly of 1907 to give annually one million dollars and to send a sufficient number of missionaries adequately to offer the gospel to the thirty million un-

evangelized people committed exclusively to our care, and hereby summons the whole Church to an immediate and vigorous advance to achieve our task.

W. R. DOBYNS,  
*Chairman.*

## MAKING A SICK CALL IN THE CONGO.

E. R. KELLERSBERGER, M. D.

You have called in a doctor sometimes, and if he did not show up pretty soon, you have thought about getting another one, or at least have become rather impatient. So, to make all of you feel more thankful, and to make you realize more the blessing of being near hospitals and doctors, or at least being taken quickly if necessary to a place where everything is provided for, I shall tell you about a short call I made in the Congo.

It took two full days to send a messenger from one of the diamond field stations up the Kassai, to Luebo, telling us that the Company doctor had been called 12 days' march south into Angola (Portuguese) to the furthest station to see a very sick man; at the same time there lay at Kabambai—two heavy days' march south of here—another sick agent of the Company—not expected to live till we came. Can you come? Yes, we always come as long as there is life in us; but think of it, four days' time to die in before any help comes. Yes, only about sixty miles—at home this means two hours in a machine or on a train, and not much more with a good horse and good roads. Sixty miles through stretches of plains with coarse grass high above your head, and only a tiny path to follow; through miles of immense, silent forest, where in most places the sun never reaches with its powerful rays, and where it is always cool and soothing; through weary stretches of sand, where your hammock men can't carry you; through ravines 500 feet deep with great forests on each side. It is really a wonderful experience to pass through these immense forests; it is so cool and still, and only now and then you hear something like the sounds a body would make if it were to fall through the limbs of a big tree. It is only some anxious monkey seeking a place of safety. Again, as you walk along, you see before you in the path an army of ants, real driver ants, and they come by the millions and millions, and they are better organized than most human armies are. When you step within several feet of the marching file, which is usually about one to two inches broad, the big soldiers with their pinchers of tremendous strength, step out to the side, and cover you, very soon, if you don't get out of the way in a moment; sometimes they come in an army several hundred feet

in width, and you can distinctly hear the rustling in the leaves with a peculiar odor also; maybe you don't know, so I will tell you that all living things in the path of these scourges are doomed, even men are known to have been killed by them.

The paths down these ravines are often very difficult—so steep that the descent and ascent are more like mountain climbing than walking; the washing of the tropical rain torrents has eroded and eaten away the trail, till the great masses of interlacing roots of the tropical giants are bare, and often form regular steplike formations along the path, if such it may be called. At the bottom of one of these ravines you

always find a small, but usually deep, and rapid-flowing stream. Usually some big tree has been allowed to fall across, and makes a good bridge; often some small trees are tied together with vines, and form a precarious crossing. Often you find nothing, and you ride across on the pole of your hammock, if you do not fall off before, or one of your men stumbles in the uncertain foothold. The deep and cool ravine has been left behind, where the river glides on underneath the great arches of trees and vines, very seldom seeing the sunlight. You climb and climb the mile long, steep ascent till the perspiration rolls off the body and the face (remember that a doctor is always



A Native of Africa  
in the High  
Grass.

in a hurry) and reach the hot plain where the high grass shuts off the air, and between the rains the sun beats down with merciless force. But you must go on—a man is dying!

Neither does rain stop you; as we left Luebo at 5 a. m. we heard the thunder, and soon saw the heavy sky, which meant rain without fail! Steady, steady it comes down nearly all the day, and all the dry stitches disappear in spite of umbrella and raincoat; the forest is very wet, as it is full of undergrowth, and it comes at you from all sides; the grass is very wet and high, and slashes you in the face. The long pole of the hammocks steadily drops big drops on your remaining dry stitches. To make the picture complete, the red pillow transfers a wet stream of red dye to the overcoat, coat, shirt, and on through, making a complete job.

But there is an end to all going, and we reached, after 35 miles of hard traveling, the big village of a Bakuba chief; he met us with village pomp, and showed me a tiny two-by-four that barely held my cot, and you had to enter somewhat like a dog would; the walls were very thin, and therefore not noise-proof; after I had given the chief a "matabish" of two boxes of matches and two candles, with a little salt, I retired, only to listen to the noise of the native dances that are indulged in till late on all the wonderful moonlight nights; retiring does not always mean sleeping, and this night there was very little, but tired myself and with tired men, we got an early start, and covered mile after mile, going fast by hammock wherever good, and climbing or crawling or sliding through ravines and laboring through deep sand till almost ready to drop and quit.

So, in the evening of the second day we came to our destination, very thankful to be there, and now I am sitting here on the dirt porch of my native house, with a beautiful picture spread before me. I can see

mountains, forests and ravines for many miles, and in the far distance is a broad band of the Kassai winding its rapid course about among the big hills. As I sit here, I think: Are you not afraid to be all alone in this dark land, all so new to you—far away from loved ones, in a land full of terrible heathen customs and with Satan rampant? Alone, yes; afraid, but "Lo, I am with you always, even to the end of the world," even to this lonesome place. Oh, the sin, the ignorance, the cruelty, the superstition and the injustice hidden in these hills? And there is the Son of Man standing, saying: "The harvest truly is plentiful, but the laborers are few," etc., and there was little I in this vast region; it almost makes one cry out, and yet, there is no end to what God can do for others through us, if we are open, clean channels.

Night is here, and the remarkable picture it presents is worth telling; although it is barely half-moon yet, the night is like one of our full-moon ones. Through the miles of hills, where the Kassai winds its swift way, is a heavy silver gray ribbon of clouds and fog following the river for distances as far as the eye can reach, and presents a scene of great beauty; from the direction of this meandering "silver cord" comes the deep, steady roar of the big rapids. As I sit, and look, and listen, and wonder at the beauty of it all, I get absorbed in this picture of nature and find peace, and I feel with the Psalmist that "night unto night sheweth knowledge." But my thoughts are brought back to reality by the monotonous, distant sound of a drum and the weird noises of the native dances in two distinct villages on the next hills; and I stand before God, feeling again that it is these poor, dark souls wrapt in dense superstition and ignorance to whom my life must go out; and then, as I stand here I say with the Psalmist, "I will lift up my eyes to the hills, from whence cometh my help."

## A LETTER FROM MR. BEDINGER.

LUSAMBO, CONGO BELGE, AFRICA.

January 7, 1917.

To the Ginter Park Presbyterian Sunday School, Richmond, Va.:

DEAR FRIENDS:

When I received the graphic account of the "Might" Box offering last March, I was both thrilled and stirred. The thought kept coming to mind, why not attempt something like that out here? Several reasons why such an effort might be inopportune and un-

advisable presented themselves. First, the poverty of the natives. Not only are they desperately poor, but very improvident as well. They live from hand to mouth. A bank account is unknown among them. Saving up for a rainy day, and eight months out of the twelve are rainy, does not occur to them. One meal a day satisfies them. And clothing—well, they take no thought for what they shall wear. The highest salaried employee in our service receives the meager sum of \$3 per month, which includes his rations. It seemed hardly wise to urge

a poverty-stricken congregation to deny themselves in order to increase their gifts. Second, the newness of the work and the danger of being misunderstood. It is less than five years since the first native evangelist entered this field. Three years and a half ago the first Protestant missionary took up his residence here. The native seldom voices his suspicions to the missionary, but there are some suspicions that even years of residence cannot obliterate. One of these is that the missionary, the white man, is fabulously rich. He eats three times a day, as much as he wants. His wardrobe is full, his clothes are never dirty, for there is always plenty of soap with which to keep clean. Barter goods come on every steamer—salt never gives out. His money chest is never empty and he can hire a hundred men to build him a dwelling house many times larger than the average native hut. "Why, then, should the missionary, from beyond the great waters, where there are other white people, likewise enormously rich, who can easily support the work, call upon us wretchedly poor, ignorant natives to deny ourselves for the spread of the gospel?" is the way the native reasons. And surely, from his viewpoint the reasoning is just. In many villages the natives have the idea that we are under great obligation to them for permitting us to bring them the gospel news! Being so small a candle in so dense a darkness, I wondered whether the "Might" box effort would not strengthen suspicion and awaken new prejudices. Third, the local followers were already responding largely and generously. This church, with less than one hundred members, is entirely supporting the two highest paid evangelists in the field, in addition to supplying food for the strangers and sick in our midst. Already responding in true Macedonian style, was it right to call for greater effort?

These were some of the problems and questions which naturally arose. After consulting the native leaders and after much prayer, it was decided to launch the idea. At the close of the sermon on the first Sunday morning of December, the plan was outlined. It was suggested that Christmas be set apart as a day of self-denial, on which we should bring our best gifts to the King, as an act of fealty and worship, just as the wise men of old did, and that these gifts should be used for the spreading of the story about the Cross on which this King voluntarily yielded His life to save His people from their sins. It was made plain that the gifts must be made "over and above regular contributions," that it must be a "free-will offering." There was no hurrahing, no shouting, no compulsion. Each succeeding Sabbath the plan was again outlined and suggestions offered how to earn

extra money. At the same time it was made plain that any who were suspicious or doubtful ought not to contribute anything. The people received the idea with apparent indifference. More than once I wondered if it would pan out.

The eventful day arrived. Outside the skies were heavily overcast with threatening clouds and distant rumblings proclaimed the approach of a tropical shower. Inside the church shed two hundred and seventy-seven dark faces seemed fairly lit up with the light of eager expectancy, and I thought that this presaged a spirited shower. Before the service, Mrs. Bedinger and I tried to guess what amount would be offered. Judging by the average Sunday collection, which ranges from \$1.20 to \$2.00, she guessed, "three and not over five dollars." Having inside information of ten dollars that had been gained in trading, I boasted, "Oh, there will not be less than fifteen and not over twenty dollars." After a quiet, sweet service, the offering was counted. Excluding what Mrs. Bedinger and I gave, the grand total amounted to \$24.06. Our astonishment was exceeded only by our gratitude. It was truly a marvelous response. Twenty-four dollars does not sound like very much to a Sunday School that raised on one day last March nearly \$500.00, I grant you. But let us make a just comparison. The \$480.00 you gave last year will support me, your foreign evangelist, one year. Whereas, the \$24.00 given here on Christmas Day will support two native evangelists for one year! As splendid as was your effort of last year, and I know it was a consecrated, whole-souled effort, I believe that you will agree that it has been surpassed out here by a people who, by reason of environment and opportunity, do not possess one-half your earning capacities or your Christian training in giving.

Every penny that went into this offering meant self-denial of the most heroic stamp. One evangelist, who already tithes, gave one month's salary. Another, who also tithes, gave two-thirds of his month's salary. A little four-year-old girl shelled peanuts to earn her four pennies. Eight boys, ranging from five to twelve years, one of whom did not possess even a loin cloth, pulled up weeds on the Station compound for one week, working the same hours as the regular workmen, to gain their money. One boy hoed my garden for two weeks and made sixty cents. That same boy, with a score of comrades, walked sixteen miles to attend the Christmas service. Twelve men bought twelve pieces of cloth and by trading gained \$9 clear. A group of people from a village only recently opened to us, sent word that they wished to attend the service, but were ashamed to come since they had nothing to contribute, adding with

emphasis, "The next time we'll have something."

Let it be understood that the Christmas effort did not diminish, as might be expected, the regular Sabbath offerings. The record shows that the December contributions, not counting the \$24.06 given on Christmas Day, amounted to \$2.10 increase over those of November, and that the contributions for November were \$1.10 more than those for the same month of the previous year. This gradual increase in the spirit of giving, as well as the fine effort on Christmas Day, is the logical result of God's blessing upon the faithful and splendid teaching of Mr. Sieg during the past two years.

Dear friends, the "Might" Box offering here on Christmas Day was an echo of last March. Your magnificent response fired me to appeal to these people. I did not hesitate to hold you up as an example. I told them of your joy in service and in giving, of your loyalty for Christ and of your willingness to sacrifice in order that they might have the gospel.

Yes, Ginter Park and Lusambo are now bound with stronger links than ever. We are now wondering what you will do this March, just as you will be wondering after reading this letter what we shall do next Christmas. You cannot, you will not, for Lusambo's sake—that means Christ's sake—

give less than you gave last year. Shall Africa set your goal at \$500.00 for this year? Hurry and send me another stirring report. I shall await it with breathless eagerness.

Now, for the best news last. Paul praised the Macedonians for two things, the giving of their substance and the giving of themselves to the Lord. And he put the latter first, as it is by far the more important, "but first gave their own selves to the Lord." God can accomplish His plans with life and money at His disposal. But withhold either and His cause must suffer. For ten years this Kasai region has been white unto harvest, but the people are now yielding their lives to the Lord in unprecedented numbers. In the six months I have been back I have had the great privilege of receiving into the church seventy-nine precious souls. While in our field as a whole, 2,675 have been added to the Church during the past year. And, this is but a fraction of the numbers in the catechumen classes. What a challenge is this for you and for us to redouble our efforts and take this land for Christ!

Lusambo's New Year's prayer for you is that you may "grow in grace"—the grace of giving, the grace of obedience, the grace of loving, the grace of living—"and in the knowledge of Christ."

Faithfully yours,

ROBT. D. BEDINGER.

## TWO SUCCESSFUL PROGRAMS.

JNO. I. ARMSTRONG, *Educational Secretary.*

Several months ago a correspondent wrote us about a program that has been successfully given in her society. What she said interested me and I felt that I should like to pass it on to readers of THE SURVEY. Since that time another successful program has been given in the same place. The maker and mover of these programs is so modest that she has put me under promise not to use her name, but I am giving the account of the programs in her own words, as follows:

We chose a home for the meeting of August 30, 1916, that had a large living room. This was made to look as much like a rest room in a hospital as possible, with pillows, foot-stools and comfortable chairs.

The young ladies that took part were dressed as trained nurses, the Leader being the Head Nurse.

The invitations were sent out in the form of an announcement of the opening of a hospital.

The ladies were met at the door by the Head Nurse, who then turned them over to one of the other nurses to be made comfortable.

When they had all arrived, the Head Nurse gave each one a "prescription." These were afterwards used as answers to roll call.

R

Date-----

For-----  
(Name of member inserted here.)

"I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live."

JESUS,

*The Great Physician.*

The following program was then carried out:

MEDICAL MISSIONS.

1. Hymn—"The Great Physician."
2. Scripture—Mark 5, 22: 43. (By Head Nurse.)
3. Prayer—(By Nurse.)
4. Minutes.
5. Roll Call—(Answer with prescription.)

6. Business.
7. Two minutes of quiet music (by nurse).
8. Topical:—

I. Nurse reads ("The Child's Hospital Ward") Longfellow.

II. Nurse from Africa: tell of medical work there.

III. Nurse from China: tell of medical work there.

IV. Nurse from Brazil: tell of medical work there.

V. Nurse from Korea: tell of medical work there.

9. Hymn—"At Evening E're the Sun Was Set."

10. Creed—Missionary Creed.

After the program, doses of medicine were administered to the guests, in the form of lemonade in tall glasses, with straws, and little cakes in the shape of pill boxes.

The ladies were served on individual trays.

The appreciation expressed by the members of the society fully repaid the Program Committee for the extra time and work they had expended.

For our New Year's meeting we planned for a little program, which was very effective.

The ladies came at 4 o'clock and enjoyed a social hour together, then at 5 o'clock, the room was made dark, and the Leader brought in one large candle, in candle stick, and placed it on a center table, repeating the words, "I am 'the light of the world; he that followeth after Me, shall not walk in darkness, but shall have the light of life."

Then while miniature candle sticks, with small candles therein, were being given to each member, the Leader read:

"Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house."

When each one had received their candle, the Leader read:

"That was the True Light, which lighteth every man that cometh into the world."

Each lady, in turn, then lit her candle from the One True Light; and while they held their candles, the Leader read:

Now, "Ye are the light of the world."

"Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

"And this is the condemnation, that light is come into the world and men love darkness rather than light, because their deeds are evil."

"For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be made manifest."

"Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth."

"But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

Then very softly someone read, "Jesus Bids Us Shine With a Clear, Pure Light," accompanied by the piano.

(The little candles and candlesticks were gotten from David C. Cook, at the cost of one penny apiece.)

A slip containing the following was then handed to each member, with the request that she ponder on it, by the light that had been kindled in her heart, by the One True Light:

FOOD FOR THOUGHT.

What kind of a society would this one be  
If every member was just like—

-----  
(Name of member inserted here.)

1. Would it be a praying society?
2. Would it be a society of ready, willing workers?
3. Would it be a standard-reaching society—giving the tithe?
4. Would it be a well-informed society on missions?
5. Would it be a society of every member present on time?
6. Would it be a society of every member at every meeting?
7. Would it be a society of every member doing her part for the success of the meeting?
8. Would it be a society of boosters or kickers?
9. Would it be a society doing the Master's work in the Master's way at the Master's time?
10. Would it be a society carrying out our Master's great command, "Go ye into all the world and preach the gospel?"

IF NOT—WHY NOT?

CONFUCIANISM AS A STATE RELIGION.

J. LEIGHTON STUART.

Shall Confucianism be named in the constitution as the state religion of China?

The movement in favor of this policy has assumed such formidable proportions that

it can hardly be ignored longer. How is the Christian Church to regard it, and what does the future hold in store?

That there is much confusion, both in China and at home, over the issue can easily be seen. Some Christians are in a panic; others, both native and foreign, go to the length of declaring that the movement, if successful, will prove a good thing. Somewhere between the two extremes the approximate truth is likely to be found, and for it we search.

Foreigners, studying the present situation, are in danger of overlooking some important factors. Primarily they must realize that this is neither a foreign nor an anti-foreign movement. It is a movement, of, by and for Chinese, and its effect upon foreigners or "foreign religion," namely Christianity, has hardly been considered. In fact, the leaders in the agitation scarcely consider Christianity a religion indigenous to China, and the protest likely to arise from Christian, or foreign, sources, has not caused them a tithe of the concern that a protest coming from Buddhist quarters would cause.

The fundamental question in considering any movement of as wide interest as this is, "What is China trying to accomplish at the present hour?" To this there can hardly be more than one answer. China is trying to build up a strong government. The inevitable question then follows, "What is the connection between this national purpose and the present movement?"

But slight acquaintance with thinking Chinese is needed to teach the observer that the one thing that they most deplore about the present situation is the absence of a continuous, strong national feeling. Until a few years ago this national sentiment was considered impossible, but the success of the Japanese boycott showed that such a spirit could, on occasion, be invoked. Since that success these leaders have been searching for some agency whereby this national unity of spirit can be made a thing, not of times and seasons, but of the continual life of China.

Recently some of the most influential of these leaders have come to the conclusion that the power of religion is the only force able to perform this miracle of national fusing. Returned students, with the knowledge of certain state churches in mind, have undoubtedly contributed to this feeling. And the majority of these students, it should be remembered, have returned from Japan.

Great as may be the suspicion of Japan among the Chinese it must be admitted that the customs of the neighbor kingdom which has risen so swiftly to power have strongly impressed Chinese thinkers. And nothing is more certain than that the emperor-worship of Japan is one of the strongest fac-

tors in the unity of that land. Widespread as may be the agnosticism of Japan, the cultivation of the emperor cult is incessant and deeply political in its effects.

China can have no emperor worship under a president. But it is hoped that the vitality of a national worship may be aroused by centering the thought of the people upon the figure of its ancient sage, who embodies the qualities which have always been considered most essential and valuable by the Chinese. So that a real element of patriotism, responding alike to lessons from the outer world and to the traditions to which most sentiment attaches in China, is to be found in this movement toward a national church.

Into this situation there likewise enters the present conservative reaction. That such a reaction is to be felt at present in China will hardly be denied. And, in its fundamental aspects, this can hardly be regarded as a bad thing. A republic, of all governments, needs the check of its conservative elements.

There are any number of people in China—people whom we must call the better classes—who are deeply alarmed at the present decay of the ancient virtues and the corresponding growth of some vices. It must be admitted that the art of government, especially in the lower grades, has not shown much growth in China under the republic. Men connected with the government, and themselves profiting by the conditions they deplore, openly state that government was more efficient and successful under the Manchus.

Undoubtedly this conservative reaction would welcome an official adoption of Confucianism. The virtues taught by Confucius are the virtues to which conservatives instinctively appeal for national salvation, and the day in which the present constitutional proposal is accepted will be hailed by this influential, but short-sighted, group, as the day upon which the nation returns to paths which, before the advent of foreign influence, led to pastures of pleasantness and peace.

It is also sure that certain political elements are involved in this agitation. It will be noticed that the men who oppose the present government are, almost without exception, enrolled in this Confucian movement. It is probable that they are attempting to do what the Confucian agitators of Yuan's regime attempted to do, namely, to put the government in a dilemma. If the administration supports this movement it will find itself involved in treaty difficulties with foreign nations; if it refuses support it can be denounced to the Chinese public as unpatriotic.

In view of all these elements entering into the case, what should be the attitude





The Needle Pagoda, Hangchow, China.

of Christians? Certainly not one of entire unconcern; neither should it be one of panic.

There is slight probability that the Confucian measure will pass. A two-thirds vote is necessary to include it in the constitution, and the slight majority obtained at the first reading gave little hope that this would soon be forthcoming. But even if the unexpected happens, and the measure does pass, what will be its effect on Christians?

As far as the masses of the people are concerned it will have absolutely no effect. The student and official classes will be the only ones touched, and the number of Christians therein is relatively small. Even in the case of those classes, some face-saving regulation will probably be adopted whereby the Christian need not deny his faith, and may still retain office. It is not conceivable that China, in her day of need, will be insane enough to deprive herself of the services of Christian leaders in either of these branches.

The present agitation has already proved a good thing for native Christians. Some

slight element of persecution is not to be regarded as an unmixed evil, and this movement has provided a powerful impetus for the fusion of Christians into an integral portion of the nation, capable of self-expression. If this pressure continues, the self-consciousness of the Christians must be increased, and soon will result in the appearance of spokesmen capable of completely vindicating the place of Christians among the patriots of China.

Finally, this law, if enacted, cannot long continue in force. Yuan Shih Kai, in his famous edict, recognized the fact that there is no place for a state church in a republic. Opposition from within is bound to come. Already the Christian protest has been heard, and the mighty voice of Buddhism is beginning to lift itself. But the determining factor will be found in the fact that, in adopting Confucianism, the Chinese will be looking for regenerating *power*. And no edict, no ceremony, no instruction, can infuse sufficient power into the ancient philosophy to solve the national problems of China.

## WHY APPORTIONMENT WAS ABROGATED BY THE PRESBYTERIAN CHURCH, U. S. A.

David McConaughy, Secretary of the Presbyterian United Movement, writes:

"We continue to get inquiries from time to time from various quarters outside our own denominational bounds, as to why our Church abrogated the plan of apportioning

the benevolence budget down to the synods, presbyteries and churches. The following report of a special committee on efficiency standards of giving, presented in March, 1914, to the committee which is now known as the Assembly's Committee for the Every-

member Plan, led to the action of the General Assembly in May following, finally abolishing the apportionment plan:

Generally speaking, the apportionment plan has not been found satisfactory. The United Presbyterian Church has abandoned it. The Executive Commission of the Presbyterian Church, U. S. A., at its last meeting, decided to recommend the "discontinuance of apportioning the budget among the several presbyteries.." This action was unanimously approved by the Official Conference of the Executive Commission and the boards.

Among the objections urged against the apportionment plan may be mentioned the following:

(1) The difficulty of making an apportionment that is satisfactory to the churches. What committee, whether of General Assembly, synod or presbytery, is wise enough, or has sufficient knowledge of local conditions, to say just how much any particular church can give? Many congregations resent dictation from without; other congregations receive the committee's estimate of their ability to give and, with mingled feelings of pity and disgust, consign it to the waste-basket.

(2) Apportionment has been called the "kindergarten" grade of missionary activity. It has its uses but should be outgrown soon. Apportionment should not be considered a "finality" in methods of benevolence.

(3) Apportionment educates the church member in false ideas of his own obligation. It does not develop stewardship. It exalts the wrong objective, fixing the attention upon the *amount of money* rather than upon the *work to be done*. It displaces religious motives in benevolence and substitutes financial.

(4) Apportionment carries the idea of a *tax* rather than an *offering*. This is a hindrance to generosity. Frequently, it levels down the standard of the ability of a people to give. Congregations that could give more,

stop at the exact amount of their apportionment. While apportionment is meant to be the *minimum*, congregations regard it as *sufficient*.

#### IF NOT APPORTIONMENT, WHAT?

The substitutes suggested for apportionment:

(1) The United Presbyterian Church suggests apportionment but calls for an advance. Churches are asked to designate or pledge an amount that they may reasonably expect to give. Pledges are regarded as good substitutes for apportionment. The amount pledged is determined by the churches themselves rather than by a committee or presbytery, synod or General Assembly.

(2) Prepare a denominational budget based upon the needs of the several boards and the reasonable expectation that the said budget will be raised. Acquaint the entire church with the amount of the budget, and also make it known that there is an infinite need always in excess of the budget. Keep the things of the Kingdom forever before the people. Educate. Communicate information. Send out the light. Ignorance dries up the stream of benevolence, and the only cure for ignorance is education. The policy God always blesses and causes to be fruitful is the enlightening, informational, educational policy designed to reach the entire membership of the church.

(3) As a basis or standard of giving to benevolence, begin with the current expense budget. Do away with the past record of giving and the per capita apportionment, and lay emphasis upon "stewardship" and the Scriptural standard "according to ability" "as God hath prospered."

Each church should enter the race and press toward the goal "*Not less for benevolence than for congregational expense,*" and when this goal is reached, still onward to a further goal.—*Men and Missions*.

## KIANGYIN SOCIETY COLUMN.

MISS ANNA M. SYKES.

If anybody ever thought that missionaries are denied social pleasures, let such a thought be dismissed forever, with regard to Kiangyin station, at least. Scarcely a week passes that some or all of us are not invited to some social function in the city, and among such high circles do we move that at least two ladies of the station have found it necessary to secure new coats for this winter. The time was when we never thought of putting on a hat, from early fall until summer, unless we went to Shanghai, and then not more than once, or at

most two, ladies could go at once, because there were so seldom more than two hats among us; but now every lady must have a hat and wear it, too, even if it is an heirloom. Mrs. Worth is the envied of all, as she sports a different hat at every function, evidently having robbed the attics of both her mother's and Dr. Worth's homes, upon her last trip to America. At a wedding we attended a short while ago one of the Chinese ladies remarked, "Isn't it strange that all of the foreign ladies wear different kinds of hats?" (Chinese hats are

all made by one pattern.) We just laughed, but if the speaker had been an American connoisseur of styles she would have found far more to marvel at, for the hats present represented almost as many styles as there were ladies, to say nothing of at least two seasons.

But all this does not tell you about the wonderful birthday party of one week ago today. Did you know that Dr. Worth is fifty years old? Well, he is not yet, and will not be until next October, but you know human nature can always find an excuse for doing what it wants to, and this time its desire was to do honor to Dr. Worth for many years of faithful service and also to show gratitude to Dr. Worth and Mr. Moffett—and incidentally to the whole station—for service rendered and protection given at the time of the revolution last summer. You remember when the southern provinces revolted against Yuan Shi-kai, Kiangyin, being the key fort of the Yangsti, was a storm center; for some hours cannon balls flew over the city and the mission. The gentry of the city were "Frightened to death," as they would say, and fled in a most ungentle manner to the hospital and foreign homes, where the non-Christians insisted that "luck" resided. You remember, too, how wonderfully our homes were protected, though a bomb burst and set fire to a straw hut not a hundred yards from the girls' school. To make a long story short, the local official and leading men of the city asked Dr. Worth and Mr. Moffett to go with them on a peace commission to a neighboring city, and they were largely instrumental in bringing about a peaceful and harmless termination to what might have proven a most disastrous battle.

This, then, was the chief reason, as we believe, for the great feast given last Friday evening; the greatest ever given here, I suppose. Dr. Worth's best friend, Mr. Tsang Tsz-shan, and the city official were the chief movers in getting up this thing, but it was thoroughly representative of the feeling of the city, as delegates from every class—teachers, business men, etc.—were asked to act as hosts and hostesses to us foreigners, who were all invited and treated with utmost honor. The banquet was given in the most beautiful home in Kiangyin, a house consisting largely of sun parlors surrounding one of those grotto gardens and lakes, for which China is famous. The gentlemen were served in one of these solariums and the ladies in another. I should like to give you a detailed description of the entire evening, of how we went in chairs; were re-

ceived in state at the front door, under two great American and Chinese flags; of the various ladies of the city, who acted as our hostesses; of the forty courses that made up our banquet; yes and the cost of the entire feast, for we were told it all by our friends,—the whole city knew every detail—but time fails. I must leave a little space for the great reception given in Dr. Worth's honor the next day.

Of course the hospital staff was not to be outdone in honoring their chief, so on Saturday afternoon, an entertainment consisting of a lengthy program and light refreshments was given in the chapel, to almost the entire country side. The walls were decorated by the numerous presents that had been sent to Dr. Worth—hand paintings, red satin scrolls ten by five feet, bearing the characters for long life, in gilt, etc. The most interesting gifts, however, were two sets of framed scrolls, written in black character, on gilt paper; one of these sets gave the history of the Kiangyin station from the beginning, and the other recounted the incidents of the trouble last summer. Late, as usual, the program began, with a fearful and wonderful blast from the boys' school band; this was followed by at least thirty numbers, consisting of songs, piano solos, Chinese instrumental selections, and speeches. The best speech was made by Dr. Worth's friend, Mr. Tsang, during which he presented Dr. Worth with an empty medicine bottle, in the form of a handsomely bound subscription book, saying that in his numerous talks with Dr. Worth, he had found him sick for the lack of room for all the patients that come to the hospital. As a remedy for this ailment, he suggested that all the wealthy patients who might, in the course of time, find relief in the hospital, should put some pills into this empty bottle; that the public had given Dr. Worth one thousand pills—(the gentry of the city presented the hospital with one thousand Mexican dollars as a Christmas present), but that he was not yet relieved. But the climax of the afternoon was reached when Dr. and Mrs. Worth were requested to step to the platform to receive the formal bows of representatives from the gentry of the city and of the hospital staff. First the "Yahchai" came and then the doctors and nurses. This afternoon reception was followed by a dinner given to all connected with the hospital, and the tired Worths did not get home until 10 o'clock that night, exhausted in body but rejoicing in the good will of their friends.

*Kiangyin, China.*

*From Rev. R. L. Kinnaird, Catlettsburg, Ky.:*

"THE SURVEY is the best all-round church magazine that I know of. It's a fact!"

## LETTER FROM YENCHENG.

DR. J. W. HEWETT.

There have been two matters of encouragement in our hospital work lately. A small military official has just left us with, I believe, a true and living faith in our Lord Jesus Christ. He is stationed at Iong Kang, where there is an outstation with a Mr. Li in charge. This Mr. Li was visiting us a few weeks ago and impressed one as a faithful and God-possessed man of rather exceptional gifts and ability, which impression indeed the remarkable progress at that outstation seems to confirm. Others must tell you about that. I only want to say that Lieutenant (let us call him) Wei had met Mr. Li and heard something of the gospel there. I must confess that I think you would have laughed if you had seen our lieutenant when he first entered the hospital and had been told he was a soldier—still more an officer—he looked such a poor, emaciated little man. Yet I noticed his orderlies seemed to respect him very much and look after him with almost affectionate care. He had a nasty, yet curable, disease, which quickly answered to treatment. And it was not long before I found it was an honest and kind man that was here, who always upheld our rules and proceedings and who always when he was better, attended our various services and meetings with interest. Before he left he professed faith, as I have said, in Christ, and took with him a letter to Mr. Li. This has caused me much encouragement and pleasure.

The other matter of praise is the conversion as I truly believe of our hospital gatekeeper, with one leg. A kind friend at Blacksburg has bought him an artificial leg, for which he is very grateful, as indeed he always is for any kindness. We wanted a gatekeeper and there was this man, at that time just convalescent, so we tried him. He attended to his work most faithfully from the commencement and it was not long be-

fore I found him trying to preach to those waiting around. This he has continued to do with increasing ardor. People told him, he said to me one day, that he would have to go about all the time without one leg in the next world. He answered that it was the soul that lived, not the body, I had said, and he was delighted to hear it, that *the body was* raised again and that he would find it a far better and a perfect body at the resurrection (1 Cor. 15). I asked him definitely a few days ago if he were now a child of God. His answer was assuring but still more the countenance which portrayed a genuine but simple gladness that was more eloquent than his words.

During the cold weather patients have been few, but just now again we are crowded up and have not room enough. We are looking forward to getting into our new premises at the West gate in a fortnight. We have only built so far half of what we need and propose to build. We have been given \$6,000 gold for these buildings, which two years ago meant \$15,000 Mexican, but now at the present rate of exchange means not even \$12,000 Mexican. The \$15,000 was just about enough for all reasonable and necessary needs. Any less is too little. I fear our treasury cannot afford to make up the deficiency. I pray God for the deficiency to be made up, as I think it would be good and is needed. Please consider, if you, the reader, might not make up the whole or part of the difference.

We look to use the reception room of our out-patient department temporarily for men in-patients. But we shall have only one small room to use as a private ward, and it is private wards that so help our hospital's yearly income. I hope very much therefore to be able to commence building our men's wards before the autumn.

*Yencheng, China.*

## A GOD-SENT MESSENGER IN JAPAN.

R. E. McALPINE.

Such a man truly seems to be Mr. Kanamori Tsurin, or Paul Kanamori, as he sometimes likes to call himself. Already God has made notable use of him, and the prospect now seems exceedingly bright for his being used for yet far greater things. As he left us this morning, after having spent the Sabbath in our city, when he told us the story of his life thus far, let me tell it while it is fresh in mind. As far as possible, it shall be in his own words, for he speaks English with ease and accuracy.

"To give you a good idea of Christian

progress in Japan," he said, "it seems to me that the story of my own life will illustrate it about as well as anything else. For I may well claim to be one of the oldest Christians in the Empire, having been converted more than forty years ago, and also having heard of the religion more than fifty-five years ago. My first contact with it was very curious. My grandfather was one of the chief officials in the Kumamoto district (where I was born), and it was his duty, among other things, to make a test of the religious faith of the people each



Road Leading to Japanese Shrine.

year to guard against the spread of Christianity. He would summon the people one by one into a large open court at his home and make them go through the ceremony of "trampling the cross." As a little child I well remember seeing it all. A small metal crucifix on which was an image of Jesus, was securely padlocked inside a metal cage which was sunk in the ground and was chained to a post; and the people were required to approach this cage and plant a foot upon it in token of their disrespect for the religion. Mothers would even lean over and place the foot of their infants upon it for the same reason. One day I asked my grandfather what was that thing in the cage? to which he replied that it was 'An evil worm which must be chained, lest it break forth and do much damage in the land.' Such was my first notion gained of the Christian religion.

"Some ten years later I began to learn more of it; for our prince followed the lead of other lords and established a military school in his province, and I was one of the hundred odd youths who were selected to study there. For teacher of English, they brought an American, Capt. Janes, who was very kind to us. As he knew no Japanese, and we, no English, nor were there any grammars or other books much to help, it was hard work for a time, but after a year or two, we were able to understand better; and after two years, he invited the more advanced of us to come to his home after school hours and study the English Bible. About a dozen of us went, and were at once impressed by what we read and heard, though for quite a while we were as though groping in the dark, not clearly understand-

ing the meaning of the story. But presently as the truth began to dawn, it so gripped our minds and hearts that we were quite carried away by it. And when the New Year holidays came, our group none of us went home at all; we wished to have that leisure time in the school so that we could read our wonderful Bibles. It was the first three gospels and the Acts that we mainly read, and I may truly say that we simply *devoured* those stories, as you might devour a popular novel; they were all so new and fresh and wonderful. When the time came for the opening of the school again, and we older pupils were called upon as usual, to act as assistant teachers, we were so full of our new-found joy that we could talk of nothing else. Instead then of teaching English to the younger students, we spent the class time in telling the gospel message which now engrossed our thoughts. The whole school became interested, and for ten days the ordinary lessons were omitted while we taught the Scriptures. For a time it looked as if all the hundred boys would at once become Christians.

Well do I remember the Dedication Day, a beautifully clear Sabbath morning, January 30, 1876, when the famous Kumamoto Band was formed. There were just forty of us who that morning marched up the hill called Hanaoka—the Hill of Flowers. After the reading of the Scriptures and the singing of the Missionary hymn, "From Greenland's Icy Mountains"—all in English of course, as we had nothing then in our own language—I, a boy of 13 years, offered the prayer of dedication by which we gave ourselves to God and His service. Our closing hymn was "Jesus, I My Cross Have

Taken, *All to Leave and Follow Thee*;" and that had a very literal meaning to us, for till that time, each one had had quite high ambitions. For my part, I had planned to become a great ship-builder, foreseeing what great need of ships our Island Empire was to have. Others had large plans of high official position, well based on their good family connections. So we were truly giving up all for the Master.

And the sacrifice was not long delayed, for persecutions began as soon as our families heard of our acts, and they were very severe. One boy was shut at home for a hundred days; others were severely treated in various ways. For my part, as the end of my trials, I was disinherited and driven from home with literally nothing but the clothes on my back, and two books in my hands. These were my Bible and a copy of "Pilgrim's Progress." Laughing, I told my friends that I still had these two weapons with which to fight the devil.

But God had prepared us a refuge even before we know it. For the famous Joseph Niishima had returned from America, and was then just opening his school in Kyoto. To that school we went, and 13 of us entered the Theological Department. Three years later I went from there and opened the church work in Okayama, where I was pastor for seven years. Then my beloved teacher, Dr. Niishima, failing in health, I was called to help him, and from then till his death some four years later, I was with him continually, helping as his caretaker, and as his substitute in the school.

Then began my time of wandering, for I came in touch with all phases of modern thought, so-called New Theology, and German Higher Criticism, several books of which I translated and published, to the great injury of my people. Upon me must chiefly rest the blame for the theological errors of Japan, for I stoutly strove for them by voice and pen, even in the secular press. So bitter was the controversy that some of my old friends announced that they could never again shake hands with me, but I went proudly on until my faith was entirely undermined and overthrown. Radical Criticism had robbed me of my Bible, and New Thought, of my Saviour; and with no faith in my heart, there was left no message for my lips. As soon as my revered teacher went home to glory, I also left the school and took to secular matters. As the new Constitution had but just been granted by our Emperor, and the political parties were struggling for the mastery, I plunged in as a social reformer for several years. Then for fifteen years I was a government official in the Home office, and my duties were to teach the people thrift and practical economics. In this capacity I traveled all over the land many times, addressing

thousands daily. The crowds were always too great for any building, and were held in the open, and the people hung on my words with profound interest and attention. From the worldly standpoint at this time, my life was a great success. With ample income, official position and name widely known, my popularity was such that the people would almost force their gifts upon me. My native province presented me with a watch which was beautifully decorated, and many other such things happened. But mentally, these years were my darkest, without peace or genuine satisfaction in anything. And at the zenith of this apparent prosperity, God laid His hand upon me with a sudden and terrible blow, taking from me my dear wife. I was as one dazed for a time, not knowing which way to look for comfort. But suddenly in my own family the light began to shine; for the simple faith of my children assumed as certain truth that "dear mamma" (as they called her with the English word) was surely gone to God, but that her spirit was as surely still present in the home, and with us wherever we went. Their firm faith and childish talk was used of God to bring me back to the truth. And when I came back, it was to my original faith in my Saviour and God's Word. No more do I feed my soul on a "Bible full of bones and no meat," but on the "strong meat" and "the finest of wheat." No more do I talk of Jesus as a God-filled man," but with doubting Thomas, I humbly claim Him as "my Lord and my God." And thus again I have the soul-satisfying message of "the glorious gospel of the Son of God. Apart from such faith, no such message can exist."

With almost breathless interest did our little community of missionaries listen to this address, for we knew just enough to make us keenly eager to get the other points in this wonderful story of the beginnings of the gospel in Japan; and it is so tremendously different from what we see today, as to sound almost like a story from another world. Also we knew so much of the speaker himself in his recent history that our hearts sung for joy to hear the clear, ringing declaration from his lips, of his devotion to our Redeemer and His real gospel.

The modern pulpit of Japan is so largely worm-eaten by "modern thought" and every sort of folly, that it is to a grievous extent impotent in the presence of a dying world. Its power of attraction, apart from the cross, is gone, and it merely "lectures," while the world drifts on to death. There are faithful preachers, it is true, but they are the humble workers hidden in the little missionary chapels here and there; the "great preachers" are too apt to simply "talk" of philosophy, morals or some fad, instead of getting their souls on fire for

the salvation of their dying brothers in this land. And now God has graciously raised up this beloved Brother Kanamori to do a great work for Him. It is only five years since Mrs. Kanamori died, but even in that brief time her husband had been wonderfully used of God. He cast in his lot with the Salvation Army, as the one in Japan which is more fully preaching the gospel, in his judgment. After some work with them, he went to America to reach the Japanese on the west coast, and they flocked to his meetings in thousands, great numbers making the decision for God. The illness (and later the death) of a daughter, recalled him, and since then, he has gone with increasing power. He has taken a tract which he wrote long years ago—and which has been useful all these years in leading men to God—and revised and added to it till it is a most excellent compend of faith and life, yet in the simplest possible language, and meeting most beautifully the difficulties of the people who first hear. Last year he was called to the most northern island of Japan, the Hohhaido (or Yezzo of old-time geographies) and there in a few weeks, the Lord gave him more than 2,000 souls. Thence he moved to a central province, and night after night was heard by thousands, and each night hundreds made an out-and-out decision for Christ. He preaches the whole gospel every night, continuing for more than two hours; then tells these people to go home and send their neighbors, while they themselves read this book which he presents to every one who has decided. As his government pension

sustains his family, he is able to make use of every cent of money handed to him, in the purchase of these presentation books. As he passed through here, he was on his way to his native island of Kyushu, where he is to give some six months, going to every point of any size in the whole island where an opening can be gotten; and for this he has already sent ahead some twelve thousand copies of his book. After his engagements, running through next October, we have invited him to come to our great Nagoya Plain and give something like half a year to reaching this immense population so dead to all ordinary invitations, because they are steeped in ignorance and superstition.

As Mr. Kanamori has had an experience so long and so varied, and has been through all the phases of error which usually come to men, and has finally come back to the grandly simple message of a Redeemer for all sinners, he seems well equipped to meet all mental difficulties. And as he has been an official and is now a most humble commoner, his preparation to win a hearing and the confidence of all classes is remarkable. And he is still hale and strong, though past sixty years; his bodily vigor may continue for a long time. From every standpoint therefore, he seems truly a man sent of God to save this people from their sins, through leading them to the only Saviour and Lord. Please praise the Lord for such a man, and help us pray daily for his strength, physical and spiritual!

*Nagoya, Japan.*

### THREE GRAVES.

L. TATE NEWLAND.

I had been out on an itinerating trip for several days in a little village by the seaside and as it was an unusually beautiful place, I went one morning for a long walk to see how far the sand beach extended, for as you probably do not know, sand beaches are exceedingly rare in Korea. I had had a glorious morning of it, for the sea was a most perfect blue and the beach stretched for miles in a wide crescent of glittering sand. At the edge of the sand rose huge cliffs of partly formed rocks which had been scalloped into a thousand fantastic shapes by the hard summer rains. On top of this embankment grew large pines that completely shaded the ground and made one think of bungalows and summer vacations. There were no Korean houses, no graves and none of the saddening sights of heathenism that are part and parcel of every Korean home. I was enjoying nature untouched and undefiled, when coming out onto

a plain, supporting a few dwarfed, starved pines, I saw *it*. I saw it just as soon as I left the big woods and came into the open. At a distance it looked like a bundle of straw thrown carelessly into the low branches of a little pine. Suspecting what it was, I went out of my way for a closer look, and found it to be what I anticipated—the grave of a Korean baby. It was probably that of a little girl that had died at birth or immediately afterwards. The poor mother, either at the commands of her husband or mother-in-law, or to hide her shame at presenting her lord and master with a daughter when a son had been wanted and expected, had taken an old piece of cloth and wrapped up the little body, then stuffed it into an empty straw sack and in the dead of night had carried the bundle to this tree and tied it up in the branches, there to be soaked by the rain, scorched by the sun, torn at by birds of car-



A Sacred Tree in Korea. Food is placed at its roots "for the gods;" the chickens in the neighborhood are found to be quite fat.

tion, until at last a few bleached bones in a rotting sack flopping grotesquely in the wind will be all that is left of that little life that had been as dear to that mother as any child born under happier circumstances. But heathen customs are stronger than a mother's love, for the devil makes no exceptions in his inexorable demands upon those who are his slaves.

A few days later, as I was walking home from a trip to the country, I turned aside to skirt some pheasants and at once I was conscious of the unmistakable odor of decaying flesh. Going down into a little valley, I came upon the source of the odor and it was grave number two. This time it was an adult that had been brought to this lonely spot and then laid on top the ground and covered with a straw thatch that was tied tight to the earth to prevent prowling dogs and foxes from breaking through. The body would be there for either nine or eighteen days or until the sorcerer could find a propitious grave sight and a propitious day when the thatch would be opened and the body removed to its final resting place. Although I am not certain, very probably the male members of the family came every day and sacrificed to the spirit of the departed one in order to insure a safe journey to the great beyond and to secure a certain

blessing to those who remained. Here again the devil-inspired heathen customs that outrage every sense of decency and every natural emotion, are blindly followed by those who own him as their king. You may be sure I did not linger in that neighborhood any longer than necessary. Formerly a body was often left in a village for weeks before the spirits would give permission for its burial. Fortunately burying in trees or on top the ground are both forbidden by law now and the custom is rapidly being put down. But so strong is the hold of heathenism that these people would even run the risk of imprisonment in order to follow customs so degraded and unnatural.

To offset these two scenes I would tell about another grave I have seen in Korea. This, too, is the grave of a little child. It is up on a hillside under the shade of whispering trees that enshroud the little mound with their cool shadows. Flowers are always growing there and at the head is a simple white stone with this inscription, "Suffer little children to come unto Me and forbid them not, for of such is the kingdom of heaven." 'Tis true that often a father and mother visit this last resting place of their child and their hearts still ache at his loss; but they do not sorrow as those that have no hope, for they know that He who



is the resurrection and the life has their little one in His keeping, and though their boy cannot come to them, that some day they will go to him.

This is grave number three, and yet there

are those who exalt the beauty of heathenism and decry the efforts that are put forth to bring unto those that sit in darkness the light of the gospel of Jesus Christ.

*Mokpo, Korea.*



The Two Horse Ears Mountain, Korea.

## THE ISLAND OF QUÉLPART.

J. V. N. TALMAGE.

To the south of Chosen is the Island of Quelpart, the largest off the coast of Chosen, although comparatively speaking it is small, being only fifty miles long and thirty miles wide. Although not more than a half day's journey by steamboat from the mainland, still the stormy sea between and the small sailboats of ancient days made the sea like a great gulf and prevented frequent passage. The consequence of this has been that the customs and even the common language of the people are different from the mainland.

They tell us in ancient days when there were several small kingdoms on the mainland that in Quelpart a queen ruled, and one can well believe it, for it is still an island of Amazons. To us who have dwelt long in Korea, where the women are kept in ignorance and shut up within the gates of their yards till year by year advancing age and multiplying wrinkles give them freedom when freedom has lost its charm, a trip to Quelpart is a delightful surprise. Such a trip it was my privilege to take last January when I held a Bible class for ten days. There on market day, what a picture! Two-thirds of those in sight at least were women, not the old wrinkled and ignorant women that occasionally even on the mainland attend the markets, but the great majority of them strong, robust and fair, with signs of hope and marks of intelligence covering their faces. Instead of turning their backs when they passed me as women of the mainland do, they looked me as full in the face as western women would do. On market day, they sold the produce of their farms, horse hair, fuel and other wares, or did the purchasing for the family.

They tell us strange stories, too, how the women rule the homes. Sometimes the man stays home and minds the children and cooks the rice, while his wife earns a livelihood. More often the mother makes her living with her baby on her back, while the older children roam at will. These women can carry large loads on their backs, sometimes of water and sometimes wood, at other times sundries. However, it is on the seashore that the women are noted for their surprising feats. One cold day while I was there, with the wind blowing a gale and snow flying past us horizontally, I ventured to the seashore and there, to my surprise, clad in garments which would be cool in summer, were some women running up and down the beach picking the seaweed up as the waves cast it upon the beach, dashing at times in the water and snatching it away ere another oncoming wave engulfed them.

In oyster season, the women are noted for their diving. Each woman has two implements, they tell me, one a shining white shell and the other a knife, which is tied to their wrist. Each oyster requires two dives, first to detach the oyster and second time to carry it to the surface. Usually the diving is done in ten or twenty feet of water, but sometimes the women go even deeper. The diving costume is very simple, being nothing more than a small garment around the waist. Again at the time of sardine fishing, all hands are in the water, this time the men also helping.

Freedom for women in heathen lands leads to great immorality, and this is true here; but the immorality is greatly in-

creased by the exposure of the body while fishing, and more so the habit of sleeping on the seashore in the open at night during the summer. Not only are the marriage ties very loose, but open immorality abounds. They tell me that the Japanese, in making a register of the people of a certain village, found only two couples still living together as they were originally married. That is a fearful record.

It was to this island that the infant Korean church decided to send one of the few of the first graduating class in the seminary at Pyeng Yang. There were many calls from home churches, but following the example of the church of Antioch, the infant church set aside one of its number for foreign missionary work. Ri Ki Poong Moksa (Pastor Ri) went to Chejoo in 1907. God was pleased to bless his work and a church grew around him in the principal city of the island where he made his home. He was very fortunate in having an able assistant in his wife, who is a marked exception to the general ignorance and backwardness of Korean women. The church grew from year to year and gradually other

churches sprang up at distant villages throughout the country, till the field had to be divided and another pastor sent to the southern part of the island.

However, in 1915, Ri Moksa had to leave Chejoo because of throat troubles, being in danger of losing his voice. Since that time he has been in Kwangju receiving medical treatment, and at the same time doing pastoral work in the local church there. The choice of his successor was very unfortunate and since his going to the island till his withdrawal last January the church has been in much confusion in the northern side of the island. This confusion has been increased by the falling off of contributions toward the work. The expenses of this work were originally entirely borne by the general assembly of the Presbyterian church in Korea and lately by the Chulla Province Presbytery. Our presbytery is now making greater efforts for taking care of the work adequately.

May we not have your prayers for this small part of the Kingdom of our Lord Jesus Christ!

### THE SURVEY'S HONOR ROLL.

There are two extraordinary outstanding features of interest in the Honor Roll contest this month. West Virginia made a spurt from fifth place at 100 and came near landing in second place with her 22 points' gain, but Missouri seemed to divine the movement and crowded on steam enough to land on 123, holding second place by one point. The percentage column now stands as follows:

Florida .....	135	unchanged
Missouri .....	123	up from 110
West Virginia .....	122	" " 100
Arkansas .....	110	" " 102
South Carolina .....	101	unchanged
North Carolina .....	91	up from 81
Kentucky .....	85	unchanged
Texas .....	81	"
Virginia .....	78	up from 74

Mississippi .....	70	" "	66
Tennessee .....	61	" "	51
Georgia .....	52	unchanged	
Alabama .....	40	"	
Oklahoma .....	39	"	
Louisiana .....	30	"	

The fifteen churches going on the Honor Roll this month by securing an average of one subscription (or better) to each five members, are as follows:

Arkansas, Ashdown; Missouri, Longwood, Second Church, St. Joseph; Mississippi, Gulfport; North Carolina, Biscoe, Blackmountain, St. Andrews (Wilmington) Ernest Myatt Memorial Chapel, (Raleigh) Hallsboro; Tennessee, Somerville, Stanton; Virginia, Fairfield, Williamsville; West Virginia, Union, Gorman.



Carnival Stalls and some of the crowd at San Angel on the "Saturday of Glory."

## NEWS FROM MEXICO.

MISS ALICE J. McCLELLAND.

We are celebrating the seating of the First Chief as Constitutional President, and we have no school for three days. I am taking advantage of the respite to catch up with my letter list, which always grows faster at one end than I cut it off at the other.

I am sending two kodak pictures which I made on the day of the celebration of "Saturday of Glory," which is the day before Easter. One of them shows the carnival stalls and some of the crowd. The other is a pole of "Judases" being carried around for sale. The representations of Judas look more like animals, bears or something, and many of them are more like the popular idea of the devil than a man. Some of them have gun powder inside and a fuse to set them on fire. Then Judas gets "spontaneously distributed." I saw these grotesque objects tied on the front of automobiles and on horses' heads, etc. One of the city newspapers, commenting on the custom, said it was a very laudable one, since it would inculcate the hatred of treason in the youthful breast.

We went into the parish church at Coyocacan on the first of May and there was a priest preaching gaily away with the broadest "Spanish" brogue you can imagine. It was the first day of the new Constitution, and he certainly was no Mexican.

The Government Inspector put a girl in our school in the fourth grade of the primary department last week. Evidently he does not expect that department of the school to be closed.

The Methodist Church in the city has

gotten out new letter heads, with the following inscription:

"EVANGELICAL CHURCH OF MEXICO."  
(Methodist Episcopal.)

Doesn't that look like progress?  
*San Angel, D. F. Mexico.*



A pole of "Judases" being carried around for sale at the carnival on the "Saturday of Glory."

## A REASON OF THE HOPE THAT IS IN HIM.

**T**HE Apostle Peter exhorts us to "be ready always to give an answer to every man that asketh you, a reason for the hope that is in you."

The following history written by one of our young men in Remedios is a good illustration of the Apostolic injunction. In order to narrate the story of my conversion, without omitting any details, it would mean my biography thus far.

My parents and all my family were Roman Catholic and they educated me in the same faith, until I came to be a true believer, and day by day I grew more ardent until I entered the parochial church, "St. John Baptist," (Remedios) as acolyte, and a little later, because of my good behavior and devotion I was promoted to the office of chief sexton.

Soon afterward, my family wanted me to study for the priesthood, as my mother's great grandfather, the Rev. Eugenio Mauso, had left some money for that purpose.

The idea of studying for the priesthood pleased me, and besides, with that money I could lead an easy life. So with a recommendation from the parish priest, I was sent to Guanabacoa to begin my studies, and had been there only a few days, when I accidentally broke an image which had been placed in my cell. I regretted greatly the accident, for I was intensely devoted to my Saint. As a punishment I was given a number of lashes, the scars of which I still bear in my body. I do not remember all that happened to me at the time, as I was only nine years old.

I determined to escape from those cruel priests, and managed to do so, disguising myself in the robes of an old friar.

After several days I finally reached the home of my parents in Remedios, wearing still my frightful garb. My parents did not believe me at first, and

thought I had given sufficient motive for the punishment, but on seeing how I returned and after hearing my story, were finally convinced.

The truth of the matter was, the Guanabacoa priests punished me so I would not return, and in order that they might keep the money to enjoy.

I returned to the church in Remedios and again took up my duties as sexton.

My doubts as to the truth of Romanism began through reading portions of Scripture translated from the Latin to Spanish by Father Arqueller, and through reading the tract "Andrew Dunn," which was thrown in a window of the church by Ricardo Rodriguez. I was anxious to attend a Protestant service, but was afraid the Devil might appear behind the minister as the priest had taught me to believe.

Some time after this, a friend of mine, Melitina Gutierrez, a believer in Jesus Christ, and now my wife, loaned me a New Testament, and by reading this a great deal, I came to understand that the Roman Catholic Church is the church of idolatry and anti-Christ preaching a religion of money, and that all her ceremonies are mixed with paganism and slavish superstition.

With these convictions I determined to renounce such lies.

My good brother in the Lord, Sr. Ricardo Rodriguez, took me to church one night, but even then I was still afraid and expected to see the Devil. But to the contrary, was greatly comforted on hearing the Gospel truths presented by the minister.

I soon desired to make a profession of faith and be received as a member of the Church, but the Pastor, (Rev. J. T. Hall) would not consent and advised me to wait awhile.

So after six months of waiting I had the privilege of being admitted into the Church.

Four years after, I was ordained as a Deacon, which office I still hold. I shall be grateful if this humble testimony can be of any service to the cause

of Christ.

Signed, Florentino Friginals, y Fernandez, Remedios, Santa Clara Province.—Translated by J. T. Hall.

## A FOREIGN MISSION SMILE.

### Why I Do Not Believe in Foreign Missions.

BROMIDE SMITH.

1. I have a friend who once met a man who said his wife's second cousin had been on a tour around the world and he said the missionaries were doing more harm than good.

2. The religion of other peoples is as natural for them as ours is for us and just suits their need. We have no right to go out and disturb the beautiful faith and customs of such people as the cannibals, bring them Christianity which is, of course, purely an American invention and happens to suit us.

3. There is so much need at home, so many hospitals and schools that need to be supported that I do not believe in sending thousands of dollars to the end of the earth where there are no hospitals and schools. Besides, the people are accustomed to dying, out there, and do not feel it as we do at home.

4. The money you subscribe to missions does not go out to the foreign field at all, but pays for secretaries and big offices at home. One mission board I know had three treasurers, whereas the bank in our town that handles over \$25,000 a year has only four men in its office force.

Besides I do not think the men in charge are capable of looking after such sums of money as they get; this mission board, for instance, handles over a million dollars every year, I understand.

5. It would be much better if the money used on foreign missions were used for the immigrants of the United States. They get so hard and spoiled after they have been here for awhile that something ought to be done for them immediately on arrival, seeing that unfortunately so little has been done for them in their own homes before they got here.

6. Many of the young missionaries sent out to the foreign field lose their lives there and I feel sure God does not mean human life to be risked in this foolhardy way. It is another case of the modern carelessness as to human life, about which I was talking to my wife when out in our car last Sunday afternoon, which fills the Monday papers with awful accounts of auto accidents.

7. Foreign missions are not interesting and I freely confess I know nothing about them.—*The Congregationalist*.

## ARE WE READY FOR WAR?

By REV. JOHN HENRY JOWETT, D. D.

A great vision is not always beneficent. Unless it issues in a great crusade it becomes only a deadening dream, a reverie, a kind of meditation that puts the active powers to sleep.

Military metaphors are used very frequently in connection with the laymen's missionary campaign. These metaphors, so abounding in the New Testament, and used with extraordinary vividness, have been re-born and rebaptized in the horrors of the European war. The very word *war* has a new significance; the word *fighting* suggests an amazing conflict; the word *endurance* betokens almost unspeakable resources; the word *valor* has come to palpitate with a self-forgetfulness for which it never stood before.

Therefore, when we make military terms the terminology of religion, I am afraid that the very brilliance of our terminology may eclipse the somewhat somber dullness of our lives.

If we are going out as an army seeking to incarnate the visions of these missionary conventions, how do we, as an army, compare with the armies in Europe? Can we be favorably mentioned alongside of the armies in Flanders or the Tyrol or the Russian frontier? Look at any one of the European armies and then turn your eyes upon the army of the Lord.

Is that army dimmed by the army in Europe? Are we entitled to the name, "Christian Soldiers?" In the lurid light of the war-

fare in Europe can we speak without shame of "fighting the good fight of faith?" Whatever one may think about war, we should challenge ourselves as to whether we are entitled to call ourselves an army equipped to proclaim the message of the Lord and establish "peace on earth and good-will to men."

We must have not merely the vision, but the glowing spirit of crusade. We must not only go out from these conventions seeing—we must go out fighting. Let me take my place just where the Lord has put me and there fight for God and His truth with all the ardor of the soldier now fighting for his country in Europe.

Turn your eyes upon Europe and then fix them upon yourself. We are learning by the warfare in Europe that a powerful army is possessed by the conviction that it is fighting for something worth while. It may be the defense of the home or the glory of the country; it may be the glory of the plighted word; or the sacred cause of freedom; or the unity and security of empire. Whatever it is, there must be something of controlling power if the strength of the army is to be sustained. There can not be perennial springs of energy where there is no deep and vital faith. It is in great convictions that great emotions have their birth. Emotion is always thin where conviction is faint. But emotion is like a river when the conviction is like a mountain. An army without mighty conviction is like a loose multitude without bonds.

Now, have we, as Christians, any such conviction? I do not say an opinion—a thing that flies away like a falling feather, but a conviction—something that holds me as its convict, that possesses me, controls me. Have we any convictions worth fighting for?

We see in this world of sin and suffering the need for a great and glorious emancipation. Is that worth fighting for? We are fighting to make known the love of our Father in the person and work of our Savior, Jesus Christ. We are fighting to disperse darkness and ignorance, to break the chains of evil habit, to offer salvation from the bondage of sin, to make an end of cruelty, to emancipate the oppressed, to dry tears no other hand can touch, to transfigure sorrow, to exalt wedlock, to glorify the home, to hallow childhood, to beautify age, to light up death.

Are these worth anything? Is it worth everything just to unveil the fatherhood of our God, to unveil the great motherhood of

the race, to unveil the springs of forgiveness, to unseal the very fountains of true freedom, to open up the way of eternal life, the way that leads to Home and God. Is that worth fighting to attain? Is it worth anything? Is it worth everything? If we are convinced of the glory of that for which we are fighting, we have the primary requisite for a fit army in the service of our Lord.

Look again across the seas at the armies in Europe. There we see a marvelous willingness to give blood to gain desired ends. My old University, Oxford, is empty. The University of Cambridge is empty. Edinburgh University is empty. The great industrial universities in Birmingham, Sheffield and Manchester are empty. The young fellows are away at the front. Look into the banks and factories and we find that the young fellows are all gone and girls in their places. Every empty place means that a man has given his blood in the defense of his nation. Everywhere in Europe just now there is a readiness to consecrate blood in the defense of home and fatherland.

Last summer, when I was walking through a little village in Gloucestershire, I saw a woman standing at the door of a little cottage. She turned to me and said:

"Is there any news of the war this morning?"

I told her the news and then asked, "Are you very much interested in the war?"

"Very much interested in it? Yes, I have five sons at the front and I wish I had more to give."

Five sons! Five sons—"and I wish I had more to give."

That is the spirit of the European war—no sacrifice is too great to secure ultimate triumph.

How is it with the army of the Lord? How do we compare with the European soldiers in the extent of our sacrifice? Are we ready to give our blood to proclaim the incomparable splendor of our cause? The first blood ought to be given when we pray. James Hinton, that exceedingly profound and practical philosopher, said that we shall have to begin giving more in our thinking and in our prayers. There is a way of bleeding when we pray. If I merely pray about myself or my family there is no blood, but when I pray and do not remember myself at all, in the remembrance of other people, when my petitions go out like armies in loyal intercession, bearing other people to the throne of grace, then my prayers are red with life blood.

## RELIGIOUS LIBERTY IN PERU.

The northern republics of South America are the most backward. The fight for religious liberty in Peru has been long and

bitter. The strength of the opposition may be inferred from the report of the riotous scenes which attended the passing by the

Peruvian Congress of the constitutional amendment granting religious liberty. The measure was passed by an overwhelming majority and later was carried over the head of the President, who, on account of the opposition of the Roman Catholic clergy and the women, had refused to sign the act.

Father Diaz, a Deputy, seized the document from the Speaker's hands, and tore it up, amid wild cheering on the part of the women who filled half the Congressional Chamber.

The Congress refused to pass a measure, presented by Roman Catholic representatives, to make civil marriage in Peru more difficult. The bill was prepared a year ago by the president of the Chamber of Deputies, but met with violent opposition. This victory over the forces that desire to maintain the old marriage laws will encourage Congressmen who favor religious freedom. It is difficult for men to agree as to where liberty ends and license begins.—*Missionary Review of the World.*

### NORMAL CLASS.

The Normal Class for school teachers and advanced pupils was led, this year, by Mr. Bullock, of the University of Nanking, and by Mr. Chang, a Chinese who has spent several years in the Philippines at an American school. These two teachers are splen-

didly qualified for the work, and, by request, visit the different points wishing to hold Normal classes. This is a great relief to the already overworked missionaries, who found it hard, to find time to prepare lectures and courses of study.



Normal class for school teachers and advanced pupils. Leaders, Mr. Bullock and Mr. Chang, seated in the middle row.

### PERSONALIA.

Miss Gertrude Sloan organized a Junior Christian Endeavor Society in September, 1916, with thirteen members. The membership of the Society has now increased to forty. Twenty-four of the number are represented in the picture that is published on the next page. The other sixteen for some

reason could not get off from their homes on the day the picture was taken, but we hope they can get off some other day and that we may be able to give them their turn later on. The organization of this society is the result of street chapel work, and is evidence that the results of this work are not tempo-

rary. Evidently we have here the nucleus of a flourishing church which will some day occupy the same ground now occupied by the street chapel.

Dr. and Mrs. J. B. Patterson have returned from Korea on furlough and are sojourning at present at Fayette, Mo. The doctor was one of the numerous victims of sprue, which has been prevailing in our Korean Mission. We judge from his letter, however, that his case is not a serious one, and that he is now practically recovered. The brethren on the field greatly hope that they have found an efficacious treatment for this disease, which until recently had baffled the skill of all our doctors.

Miss Leila G. Kirtland, of our Japan Mission, has just returned home on furlough. After a brief visit to St. Louis, where she now is, she expects to go to Memphis, where her permanent address will be 305 N. Garland Place. Before leaving Japan, Miss Kirtland was chosen by the Mission to take the place of Miss Charlotte Thompson as Principal of the Golden Castle Girls' School at Nagoya. To fill the vacancy made by the retirement of Miss Thompson, the Committee has appointed Miss Elizabeth Belk, of Henderson, N. C.

We are glad to learn that Dr. Allen C. Hutcheson, who was associated with Dr. Venable in the work at the Kashing Hospital, has reconsidered his acceptance of an

offer to become Associate Physician in a hospital at Shanghai conducted by the American Episcopal Mission and has consented to accept a position on the staff of the Union Hospital at Nanking, in which our China Missions are interested. Dr. Hutcheson will therefore retain his connection with the Mid-China Mission.

The Committee is very anxious to secure another medical missionary to take the place made vacant by Dr. Hutcheson's retirement from Kashing. Numerous personal letters have been written to young physicians whose names have been given us, laying before them the claims of our medical work, both in China and in Korea. We regret to say that so far only one favorable response has been received, either to these personal appeals or to appeals published in the church papers. If any of our young Christian physicians who would be willing to give prayerful consideration to the claims of our Foreign Medical work, would write to Dr. W. H. Venable, who is now the sole physician in charge of the Kashing Hospital, we are sure that he could and would give them such a description of the need and the opportunity for a life service of the highest usefulness to be found in connection with this work as could not fail to appeal both to their hearts and consciences.

We would be glad if any of our friends who may read this statement know of any young Christian physicians who might be led to consider a call to this work, would they bring it to their attention.



Miss Gertrude Sloan and Twenty-four of her Junior Christian Endeavor Society.



DO YOU KNOW ?

- 1—How a doctor in Africa makes a "hurry call?"
- 2—The amount of the "self-denial" Christmas offering in Lusambo and how some of the money was made?
- 3—In what light Confucianism as a State Religion is viewed?
- 4—One of the Mexican customs at Easter time?
- 5—How Kiangyin honored Dr. Worth?
- 6—Of some encouragements in Yencheng?
- 7—Why some people do not believe in Foreign Missions?
- 8—The thrilling life-story of Mr. Kanamori?
- 9—Of some burial customs in Korea?
- 10—Where the "infant Korean church" sent a missionary?

SENIOR FOREIGN MISSION PROGRAM FOR JULY, 1917.

Arranged by Miss MARGARET McNEILLY.

TOPIC—*Signs of the Times.*

Hymn—"Watchman Tell Us of the Night."  
Scripture Reading—Isaiah 21: 1-13.

Prayer.

Minutes.

Roll Call—Answer with an item of missionary interest.

Offering.

Business.

Solo—Selected.

Questions—What Have Christian Missions Accomplished?

A Command—"Delay No More."

Topical—America's Entrance Into the War.  
Chinese Women Get New Outlook.  
Final Blow to Opium Traffic.  
The Buddhist Attitude Toward Christianity.

Hymn—"The Whole Wide World."

Prayer Circle—Closing with Mizpah Benediction.

SUGGESTIONS:

If desired, instead of answering roll call with items as suggested, the answers to

"What Have Christian Missions Accomplished," could be distributed and given in answer to roll call. In any case let these answers be distributed and read, giving each member of the society opportunity to take part in the program.

In the command, "Delay No More," let the Leader read or tell the first paragraph, then have various members give the quotations, the Leader closing the response with the last paragraph of the article.

Make earnest prayer for the work at this time, that it may not be weakened and that the missionaries may have renewed strength and great power.

**Note:** The above program with leaflets to carry it out, may be had from the Executive Committee of Foreign Missions, 154 Fifth Ave., N., Nashville, Tenn. Single copy, 10 cents. Subscription for the year \$1. These programs are issued the 15th of each month for use the succeeding month.

NORTH AND SOUTH AMERICA.

REV. H. C. ROBBINS.

The interest of North America in Central and in South America is something which it would be difficult to exaggerate. Thoughtful men are impressed by it as one of the most significant developments of the present time. By the conference of the American republics with reference to conditions in Mexico, a precedent of great authority was established, and what is called Pan-Americanism became politically, at least to some degree, an established and an epoch-making fact. Financially, Wall Street has superseded Lombard Street, the dollar exchange has supplanted the pound sterling, and for years to come Latin America will look northward instead of eastward for the capital with which to develop her prodigious resources. Commercially, the development of trade has

been greatly accelerated, and will no doubt continue to grow by leaps and bounds. The north and south of the Western Hemisphere stand face to face today, and look with hope and expectation into each other's eyes. We give to and take from one another all else that men hold precious; shall we withhold the thing most precious? If we can help Latin America to its spiritual inheritance, we shall be more than money-lenders to our neighbors, we shall be givers of life.

"And John answered and said, Master, we saw one casting out devils in Thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not; for he that is not against us is for us." (Luke 9:49, 50.) John spoke from

the point of view of the ecclesiastical organization. Jesus answered from the larger and more comprehensive point of view of Christian fellowship. We believe that the Board of Missions has reflected His spirit in its decision. In the words of a memorial presented to the Board of Missions at its meeting, and signed by the rectors of all but a few of the larger churches in New York,

"We believe that the decision of the Board of Missions to send representatives to the Panama Congress is wise, far-sighted, and fraternal, that it is justifiable upon every ground of right and expediency, and that the effect of it can not fail to be greatly beneficial, not only to the cause of missions, but to the unity of spirit of the Church of Christ."—*Missionary Review of the World.*

## COMPARATIVE STATEMENT FOREIGN MISSION RECEIPTS.

Receipts applicable to Regular Appropriation:

	May	1917	1916
Churches -----		\$10,113.61	\$ 10,160.82
"    Brazil -----			1.80
Sunday Schools -----		967.14	621.70
"    "    Japan -----			19.85
"    "    Brazil -----		5.12	540.10
"    "    Africa -----		744.77	
Societies -----		4,293.04	2,590.60
"    Africa -----		28.00	
"    Stixrud -----		108.00	
Miscellaneous Donations -----		3,206.92	1,578.33
"    "    Stixrud -----		11.10	
		\$19,477.70	\$ 15,513.20
Legacies -----		13.33	2,768.35
		\$19,491.03	\$ 18,281.55

For two months, April 1 to May 31, 1917, inclusive:

Churches -----	\$28,083.16	\$ 27,552.60
"    Japan -----		4.00
"    Brazil -----		1.80
Sunday Schools -----	2,100.60	1,714.58
"    "    Japan -----		129.01
"    "    Brazil -----	165.09	874.74
"    "    Africa -----	961.46	
Societies -----	9,818.83	7,892.88
"    Japan -----		30.00
"    Brazil -----	5.00	
"    Africa -----	28.00	
"    Stixrud -----	359.28	
Miscellaneous Donations -----	4,215.37	4,191.96
"    "    Stixrud -----	17.10	
	\$45,753.89	\$ 42,391.57
Legacies -----	2,225.53	4,978.85
	\$47,979.42	\$ 47,370.42
Initial appropriation for year ending March 31, 1918 -----		\$520,370.22
Net additional appropriation to May 31, 1917 -----		4,360.90
		\$524,731.12
Deficit March 31, 1917 -----		73,425.92
Amount needed for year (at this date) -----		\$598,157.04
Amount needed each month -----		50,000.00
The amount received for objects outside the budget -----		1,053.43

EDWIN F. WILLIS, *Treasurer.*

*Nashville, Tennessee, May 31, 1917.*



## LETTER FROM MASTER JOHN NEWTON SMITH.

MUTOTO, February 26, 1917.

Dear Juniors:

Allow a little native African to join your circle. I came to Mutoto October 10, 1917. Four weeks later, when my father went to Luluabourg to register me, they told him that I was the only white child born in this state post or the territory ruled by it. The state man told my father that I would have to be registered as an African or European, but I was finally registered as an American.

November 5, Mr. McKee baptized me in the church in Buluba. I always attend church when my mother will take me. As I dislike being alone, my mother says I am a Socialist. When we go walking in the village about sundown, I get punched in the ribs in order to make me show off. Sometimes I smile and sometimes I do not. The village people have paid so much attention to me that my head has become turned—from lying on my right side. So now I have to lie on my left side all the time. Many

people came thanking my mother as though I came only to please them. Many came with gifts from eggs to a goat.

There is another baby at Mutoto of the same age. One day we went to see her. But her mother was afraid that we would bewitch her child, so took her into the house and closed the door.

My parents call me John Newton. Many of the natives call me John the Baptist. But I am also named after a great chief, "Lumpunga." He is the chief of the Basonga Mena (those who file their teeth). In the olden days they were cannibals and filed their front teeth to a point.

I would send you a picture, but I have none. There are two little girls here, Eula MacClelland and Elizabeth McKee, but mamma won't let me go to play with them. When I grow up I wish to come and see all my unknown friends in America.

Your little African-American friend,  
-JOHN NEWTON SMITH.

## LETTERS FROM CONGO.

I remember when I was a student that one of my teachers said the beginning of literature in any land was in the form of letters. If this be true, this land may have a literature some future day, for as soon as one in this country learns to write he begins to write letters. He writes as often as he can find a scrap of paper to write on. It matters not whether he has anything to write or not. He can write a letter without a message. For example, here is one which came to us from an evangelist a few miles away:

KUA DIMUKAI,  
Nov. 24, 1916.

Mulunda Wanyi Jingulula:

Ndi kuela muoyo wa bungi kudi ne kudi Mama Dinanga ne muana wenu. Nudi bimpe ainyi? Kadi tudi bietu bimpe. Kadi cien a ne bualu bukuabo bua kukambila naxa. Ndi mulunda webe.

(Signed) MBOMBO HIZIKIYA.

Which translated says:

My Friend Jingulula:

I am sending you many greetings, and to Mama Dinanga and your child. Are you well? We are well. I have no other business to tell you.

I am your friend,  
MBOMBO HIZIKIYA.

But letters are not always so. Here are notes of congratulation, the first, from an evangelist:

Octoba 31,  
AT MALUMALU.

Mama Dinanga:

Many greetings to you and your child and Jingulula. My heart was happy when I heard the news, "Mama Dinginga has given

birth to a child. May all of you remain in great strength!

JOSEF KASONGA.

These two are from Mutoto boys who are attending theological school at Luebo:

LUEBO, CONGO BELGE,  
October 22, 1916.

*My Friend Jingulula:*

Many greetings to you and Mama Dinanga. Are you well? When I heard the news, "Mama Dinanga has given birth to a man-child, my heart was very happy. We thank God for this good deed which she has done for us. And another thing, my friend Jingulula, continue to send me letters, continue to make me happy with them. Continue to make my father happy with greetings. It is finished.

I am,  
MUTOMBO.

Here is a letter which will give you a glimpse of how courting is done in this land. It is from a boy to his older brother:

LUEBO, CONGO BELGE,  
November 20, 1916.

*My Elder Brother Kabangu Xadalaka:*

Many greetings to you and your wife and

all your children. Are you well? Another thing also. Did the letters which I sent reach you? I sent them in the month of November. If they reached you send me another letter too.

About that woman of whom I spoke to you, Ndiya, if she is good, tell me. If she is not good I shall speak to a woman, who has education, here at Luebo.

I am,

MBOMBO HIZIKIYA.

Many of the natives who become Christians adopt Bible names. This is especially true of the evangelists and the boys who work in our homes. There are Lukusa Mose, Kandonde Jone, Mukendi Lot, Mumba Lazalo, Basambombo Benjamina, Kayambi Timote, Kalonji Andre.

Do you recognize them?

We are preparing for the new year. Our evangelists and more advanced students have been writing calendars for 1917. Each evangelist wrote one for himself and one or more to be sent to the evangelists and teachers in the out-stations.

## JUNIOR FOREIGN MISSION PROGRAM FOR JULY, 1917.

Arranged by Miss MARGARET McNEILLY.

TOPIC—*The Children Who Have and the Children Who Want.*

Song—"Bring Them In."

Scripture Reading—Psalm 19.

Prayer.

Minutes:

Roll Call—Answer with a verse of Scripture that is a prayer.

Business.

Collection Hymn.

Offering.

Song—Selected.

Recitation—"Too Little To Come In."

Letter—A Letter From Africa.

Story—"Miss-Before-the-Rice-Field."

Responsive Service—The Good Shepherd.

Song—"The Sweet Story."

Prayer—By the Leader, closing with the Lord's Prayer in Concert.

### SUGGESTIONS:

If possible, have the children to learn the Scripture reading and recite in concert.

The Leader should have a number of Scripture text prayers ready in case the children have none prepared. However, it is best to let them try to find their own.

Have the letter from Africa read as though it was written especially for the Band.

In the Responsive Service, have one of the older children ask the questions, and a younger child respond with the verse.

Try to have each child take part in the program.

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## AN ARMY INDIAN STORY.

FROM OVER SEA AND LAND.

Mrs. Maus is the wife of Colonel L. M. Maus, now stationed at Governor's Island, New York City. Mrs. Maus spent much time among the Indians when her husband was at posts in the western states, and is

much interested in helping them. The two stories which follow were told by Mrs. Maus:

"Near one of the army posts in North Dakota, there lived a beautiful little Indian

girl whose name was Tokahr, which means Anna. When Tokahr was very small her mother was a sad gambler.

"Indians are fond of gambling; that is one of the things we have to teach them—that gambling is very bad for them. They play all kinds of games, and bet on them—whether games of cards they have learned from the white men or a sort of checker game they play on the ground or on running races. They will begin by betting a little; and oftentimes they lose everything they have.

"That is what happened to Tokahr's mother; at first she bet her moccasins that she would win; then she lost them, and the next time she bet her blanket. The blanket she lost, too, so she bet her bar of laundry soap, which was supposed to last a whole month. By this time she was so crazy over the game that she felt she knew she could win the next time if she only had something left to bet—but everything was gone. Suddenly her eye lighted—she had Tokahr left.

o she bet her little daughter—and lost.

"The woman who won the game won Tokahr, but she did not love the little girl; she only wanted her to work and to beg for her at the garrison or army post.

"Poor little Tokahr was very unhappy. Is it any wonder? Just think how unhappy you would be if you should suddenly discover that your dearest friend—whether mother, father, aunt or uncle—had ceased to love you, and had given you away in payment of a gambling debt. Would you not be very sad and unhappy? At the post

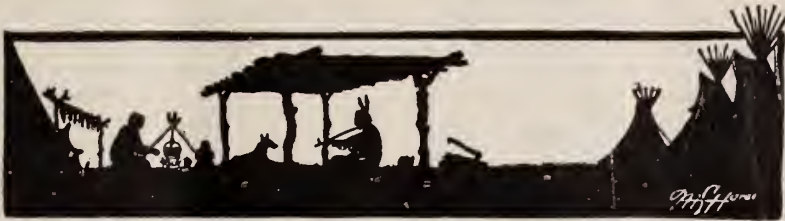
was a lady who pitied little Tokahr, and the little girl came often to beg.

"One day an Indian came to this lady and said that Tokahr was very sick—so sick that she could not recover—and that she wanted to say good-bye before she went to the "happy hunting ground," meaning heaven.

"So the lady, feeling very sorry for beautiful little Tokahr, went with the Indian, and found the child lying in a tepee or tent, and apparently dying. The Indian "medicine man" had brought a quantity of bitter roots to doctor the child; these roots he ordered five old squaws to chew, and then to spit upon her little body. This being done, they put a number of dresses on the child, and covered her with all the blankets they could get, so that she should perspire and the bitter medicine go in through the open pores of the skin.

"Tokahr cried piteously, and seemed to be dying, but begged the lady to take care of her. The lady was afraid to give her a bath, which was what she needed, for fear the child might die and then the Indians would blame her.

"But finally little Tokahr begged so hard to be taken away that the officer's wife took her to her own home at the post. There she made the child clean, comfortable and happy; and instead of going to the "happy hunting grounds," little Tokahr blossomed into girlhood and sweet womanhood, and is now a teacher in the Indian school, helping other little Indian girls to make the most of their lives."



## BOW, AN ESKIMO DOG.

My master is Ottenioc. We live in Alaska. "Bow," he said to me, one day, "I am going to school. Let us go and hunt a bear. With the skin, I can buy food for many sleeps at my uncle's on the Cape, and I can go to school!"

Ottenioc had just crawled out of his underground hut. In the winter he lives underground. I live outside in the snow. The snow keeps me warm. When Ottenioc said that, I jumped right up, for I love a bear hunt. In a minute I was harnessed to a sled. Away we went over the snow.

It was quite dark and snowing hard.

You know it is always more or less dark in the Arctic regions in the winter. When it was not dark there was a soft, gray twilight.

"Whoa, Bow!" shouted Ottenioc, at last. I was glad to stand still. My master unharnessed me, and we sat down, side by side. He gave me a piece of walrus meat, and ate a piece himself. Then we let it snow on us until we were quite covered up. Soon the heat of our bodies and our breath, had melted a little space of the snow all around us, and we were in a snow hut.

Ottenioc, with his knife handle, pushed

an opening through the snow, so we could breathe. This he kept open all night.

I slept some, but Ottenioc talked to himself, for fear he might fall asleep, and so freeze to death. He talked mostly about the school.

"We don't know much, Bow," he said. "We know we are hungry, and we try to get food and skins; but sometimes we can't get them. At the school they know much. They know where Onadluk is."

Onadluk was Ottenioc's brother, who had died that winter.

"The man at the schools says Onadluk went out of his body, and is gone somewhere. I don't know where. Sometime I die, Bow. I don't know where I go!"

I wagged my tail, and leaned hard against my master. I didn't want him to go anywhere without me. Then I slept awhile. When I woke, the storm was over and the beautiful northern lights were flashing in the sky. Great waves of rose-colored, green, and blue flames danced over the heavens. Bright arches of yellow and crimson hung over our heads.

Ottenioc harnessed me, and ran on ahead of the sled. He carried a spear and a long knife. He was not a very large boy, but he was strong. Suddenly on a large iceberg I saw something move a little. Ottenioc saw it, too. With his spear in his hand he was creeping slowly toward it. I fol-

lowed close at his heels, and soon saw the outline of a polar bear. I growled before I knew it. Ottenioc turned like a flash, seized me by the nose and shook my head. I knew that meant we must be still, for the bear was asleep, and if we could surprise him, he was ours.

The boy stood over the sleeping bear, his spear aimed at the animal behind the ears. I heard the blow fall, and then a growl that shook the iceberg. The growls grew weaker and fewer, and when they ceased I sprang forward, barking with all my might.

We camped again that night, and the next day we reached the village. It was a fine skin that Ottenioc had to sell, and the meat was enough to last his family a number of weeks for food.

I went with my master to the Cape next week, and Ottenioc's uncle, Tenolik, took the skin, and said he might board with him all winter. The school was a queer place. It was not underground, nor a tent of skins, but a large building of wood. How Ottenioc trembled when he knocked on the door! A man opened it, and Ottenioc went in. I was shut out!

But one day I found a crack that I could look through into the school. Ottenioc was making marks on the wall, and saying, "*One, two, three, four.*" One day I saw Ottenioc making what he called a "box," and he used what they called "hammers, nails and saws."

When spring came, Ottenioc and I used to sit upon the seashore and watch the waves.

"Bow," he said one evening, "I learned about many things at the school, and I am going to know more, for I can read and there are many books. When Onadluk died he went far away into a nice place. You can't go there, you are only a dog, but I wish you could, Bow, for it will be warm and beautiful. It will be like going into our teacher's house, only better. No more sleep in the snow! No more hungry! No more sick! Look, Bow, away across the water, how the sun shines. He will shine always some day, Bow! I learned at school to say this.—"

Ottenioc turned toward the sea, and he had a quiet look on his face. I rubbed my head against his arm, to let him know that it was all right. I was glad he was better than a dog. Then he said:

"Hear what I learned, Bow,—

*"And there shall be no night there, neither shall there be any more sea."*



Trace This Picture of Bow.

THE LITTLE BROWN BROTHER.

CLARA BABCOCK OGDEN.

Into the garden the Father sent  
 His children to work and to play,  
 And I labored there in glad content  
 Till the close of the long, long day,—  
 For I found a spot that was wondrous fair;  
 My little Brown Brother, he, too, was there.

He played there long before I came,  
 And he loved the garden spot, but he  
 Had no idea of the wealth and fame  
 Of the wonderful garden I could foresee;  
 And his ways were rude, and his looks were  
 wild,  
 And he was not an attractive child.

I bade him move to another place,  
 For he was sadly in my way;  
 And as my garden grew apace  
 There was no spot for him to stay.  
 And sometimes he wept, and often he  
 fought;  
 Yes, he was brave, but it mattered naught!

For he was weak and I was strong,  
 And at last he was quiet, and out of sight.  
 So I thought no more of child or wrong  
 Till the Father called us Home at night;  
 Till the Father called, and he answered  
 not,—  
 This little Brown Brother that I forgot.

And the Father asked me, "Where is he,  
 Your little Brown Brother, that is My son?  
 Why did you not show him the way to Me,  
 The pathway Home when day is done?"  
 And I hid my face, and my eyes were dim;  
 I had not a word to answer Him!

—Home Mission Monthly.

JUNIOR HOME MISSION PROGRAM FOR JULY, 1917.

Prepared by MISS BARBARA E. LAMBDM.

AN INDIAN COUNCIL OF WAR.

Let this mind be in you, which was also in Christ Jesus.—Phil. 2: 5.

1. Song—"Lord, Speak To Me."
2. Motto Verse in Concert.
3. Prayer—That in all we do, we may have  
 the mind of Christ.
4. Transaction of Business.
5. Song—"More About Jesus."
6. Reading in Concert—Phil. 2: 1-11.
7. Recitation—"The Sun Man and the  
 Moon."
8. Reports From the Army, the Navy, the  
 Farm.
9. Song—"I Gave My Life For Thee."
10. The Need of Religious Preparedness in  
 Florida, Texas, Oklahoma.
11. Speaking-Out in Meeting.
12. Recitation—"My Little Brown Brother."
13. Song—"I Love to Tell the Story."
14. Prayer—That in our work, our prayers  
 and our giving, we may not  
 neglect the Indians; for a  
 blessing on all Indian mis-

sionary work and that the  
 Gospel may be brought to  
 every Indian in our land.

NOTES:

2—Give out in advance, and have com-  
 mitted to memory.

8—By three children—who will tell the  
 Army Story, about "Bow," and something  
 about the Indian as a farmer.

10—See articles in this number, last An-  
 nual Report, and other literature.

11—Short Indian items, suggestions, or  
 opinions.

Notice books mentioned in connection  
 with Senior Program. Send 5 cents to Hurt  
 Building, Atlanta, Ga., for Indian leaflets,  
 including "Little One Eye's Feather," a very  
 attractive and simple exercise, which might  
 be given by the children in the Mission  
 Band, and afterward presented by them in  
 the Sunday School.

From Mrs. Maria Marable Davis, Greensboro, N. C.:

"Nothing we could say in praise of THE SURVEY would be too much. To me,  
 it seems the very pulse of the Southern Presbyterian Church."

# AMERICA - A FIELD - A FORCE

# HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR,  
HURT BUILDING, ATLANTA, GA.

MISS BARBARA E. LAMBDIN, LITERARY EDITOR.  
HURT BUILDING, ATLANTA, GA.

## HOME MISSIONS AT THE GENERAL ASSEMBLY.

The report of the Executive Committee of Home Missions, enthusiastically supported by the Standing Committee, made a profound impression on the Assembly.

Some of the features emphasized were the magnitude of the task, the widening scope of the work and its distinctive character, the substantial financial increase, the splendid spiritual dividends manifest in the 5,624 additions on profession of faith through Home Mission agencies, all tending to show its fundamental importance as the greatest factor in the growth of the church.

We regret that space permits only a few quotations from the able report of the Standing Committee, through its Chairman, Dr. A. B. Curry:

"It is a cause for gratitude to God that the receipts for the past year show a substantial increase over those of the previous years, enabling the Committee not only to meet the current expenses of the year, but to reduce the amount of the debt brought over from previous years; but it should not be overlooked that this has been done at the cost of forward movement into many inviting fields.

"In the Evangelistic Department two additional evangelists have been elected, viz: Rev. G. W. Belk and Rev. G. F. Robertson, who now, with Dr. J. E. Thacker, are Assembly Evangelists. Under the Superintendency of Dr. W. H. Miley the work has prospered and the evident blessing of God has rested upon it. The number of persons added to our Church on profession of faith through this department, constitute about one-third of all the additions through Home Mission agencies, and about eight per cent. of the whole number received by our Church during the year.

"In all the eight departments of this work, the facts are thrilling and the figures encouraging as to the work accomplished, and almost staggering as to the work that needs to be done. This is true whether we consider the large number of weak churches

in frontier territory, the product of evangelistic work which must have preachers or perish; or the scores of newly organized churches in the same territory which must have houses of worship or suffer irreparably; or the crying need for adequate equipment of our Mission Schools, so essential to the training of a local constituency capable of intelligently and successfully running Presbyterian churches; or the vast needs among the thousands of our Southern Mountaineers; or those of the millions of Negroes who are in our fields, at our doors and in our homes, whose industry and labor have been and are such important factors in the economic development and welfare of our community; or the mute appeal for help from the foreign-speaking peoples in our land. It is impossible for one who loves God, his fellowman or his country, to become acquainted with actual conditions and needs in these various departments of our Home Mission work and not feel his heart burn within him with a desire to have our great Church rise to an adequate sense of its duty and opportunity."

In this day of distracting thoughts and absorbing activities, occasioned by the entrance of our Nation into the great world war, and at the same time a day when many of our people are rapidly amassing wealth, the Assembly calls upon our people not to forget the paramount importance of holding our Nation true to the God of Nations, and to the principles of righteousness, and of sending our young men from the cities and the mountains and the plains to the temptations of the camp, and then to the peril of the battle front with the sustaining and comforting love of Christ in their hearts. To this end, the Assembly would urge our people in the support of our Home Mission work to show something of the interest, zeal and self-denying devotion with which they are giving their money and their sons and daughters to the prosecution of the war for justice and humanity."



## AN OPEN LETTER.

*To the Christian Indians and to the Christian Friends of the Indians of the United States:*

Representatives of a number of national organizations engaged in church and mission work for the Indian race, met some time ago, and authorized the sending out of the following:

"We appeal to the national missionary boards, and to the women's organizations to increase the *number of churches and of schools*, with the daily teaching of the Bible and Christian doctrine, and with industrial training. Let us prove our 'large professions' of our concern for the Indian race by our 'larger deeds.' There is estimated to be 9,000 Indian children of school age, for whose education no provision has been made.

"The protection of the Indians by the government, and by the Indians themselves, is urgently needed, against the deadly and ever-encroaching *evils of liquor*, and of all physically injurious customs in the use of *mescal or peyote*, and other drugs.

"*Indian dances and ceremonies*, which partake of the nature of false worship or immorality, are to be constantly discouraged. We believe that Christians of both the Indian and the white race, should stay away from these dances, and also protest against the commercialism which provides these ceremonies at fairs and public celebrations, and against Indian shows which are corrupting to those engaged in them. Information of flagrant abuses in these respects should be sent to the government officials,

and to the Indian Rights Association, McGill Building, Washington, D. C.

"*Christian marriage* and a regular ceremony according to the laws of the church and state are commended, and all missionaries are urged to instruct the people more diligently on this subject. Wherever polygamy still prevails, or is being countenanced, strong measures should be taken to abolish it.

"The most active measures and widespread educational efforts in school and church should be carried forward to exterminate *tuberculosis, trachoma, and other prevalent diseases*. We appeal to all missionaries and church officers to teach the Indian people intelligent methods and precautions by which the Indian race may be saved from these evils.

"As the present Indian conditions call for large effort, wise counsels, and a self-sacrificing and consecrated devotion to the work, the spirit of *missionary heroes* is needed in new measure. Let us take to heart the motto of John Eliot, who wrote at the close of his great task, the Indian grammar, 'Prayer and pains through faith in Jesus Christ will do anything.'

"In this spirit we bid God-speed to every Christian laborer, and every Christian Indian, *uniting in a single purpose to bring the Indian race to the Savior and to the blessings of the Gospel.*"

## EVANGELISTIC WORK IN INDIAN PRESBYTERY.

REV. EBENEZER HOTCHKIN.

**I**N THE first place we have a plan, and it is worked vigorously and with success. All arrangements are formulated at the spring meeting of Presbytery, and every minister and every church cooperates. Each minister is assigned from 30 to 60 days of real evangelistic effort. He is supposed to give at least ten days to each place appointed him, assisting the pastor of the local church. This gives two ministers working together at one time. After the meeting has been held in his church, that pastor then becomes a visiting minister to the churches assigned

him by Presbytery. The pastor evangelist is supposed to care for all places not regularly supplied, and to hunt up all neglected communities and new fields.

The reports to Presbytery at its last meeting were the best we have ever had, which we attribute primarily to our evangelistic plan. We have about 600 members in our Presbytery. More than 200 professions of faith were reported, and almost 100 additions during the year. There were more baptisms than ever before, and decidedly larger gifts, and much more substan-



"The Brush Arbor Where We Worship Our Creator."  
Front line, left to right, Revs. R. M. Firebaugh,  
E. Hotchkin, Silas Bacon, Abel Foster, and Rev.  
W. J. B. Lloyd, veteran missionary, who died  
last year.

tial improvements. An evangelistic spirit now pervades the entire Presbytery, and by the blessing of Almighty God we expect to do larger things this year than last.

It is thought by some that we do not in these meetings and by this plan conserve the interests of our own Church as we should. It is true that quite a number of those who make profession of faith do not come to us, but we are satisfied to know that they have taken a stand for God and unite with some church for service.

The people of the various communities have fallen in with our plans, and are zealous and earnest in making preparations for our coming; praying that God will bless the meetings in giving souls for our hire.

At one place in the country where there is neither church nor schoolhouse, the people built a nice brush arbor, seating it with rough boards on blocks. Gasoline torches gave ample light. A house-to-house prayer-meeting had been carried on for a week beforehand; the way had been prepared, and God was faithful in giving increase. Whole families came to God.

It was the evangelist's pleasure in one instance to baptize father, mother, grown son and daughter. Under this arbor a young lady sat weeping one night after the service was over. She could not go away unsaved. We remained and prayer was offered, in which she joined at last, confessing Christ and asking for salvation. She was joyfully

saved. No happiness could appear more complete. A few days afterward this bright young girl went to be with Him who had saved her. We felt that the arbor had not been built in vain, and that God had approved our efforts to make Him known.

At another place the benediction had been spoken and the people had left the arbor. The two ministers were passing between the aisles, when, in the dim light, we saw on the right, three women seated, and one on the ground with her head bowed in the lap of another. She said she could not go without salvation. Prayers were offered and promises from the Word were added. The plan of salvation was repeated again and again. At last surrender came and light! Her face was lifted, and it was radiant! She laughed, and we thought of the mountains that "skipped like rams, and the little hills like lambs." Many people who had gone away came back. It was the beginning of a gracious revival.

The men did not seem to care for the meeting at another place, and had done nothing at all to help. They did

not attend, but sent an officer to see that the young people "kept out of devilmint." More than twenty of the children in that place came to Jesus, and we now have a splendid brick church there, all complete; and there will be no debt.

About a month ago the evangelist visited one of these places on Sabbath afternoon. The people insisted that he stay and preach at night. There was

a large congregation, and at the close of the service ten young people, six young men and four young women, came forward and gave themselves to Jesus.

The work in Indian Presbytery is not exclusively for the Indian—it must be remembered that there are now in Oklahoma at least fifteen white persons to every Indian.

*Durant, Okla.*

## DURANT COLLEGE.

PRESIDENT W. B. MORRISON.

THE seventh year of the Oklahoma Presbyterian College for Girls—"Durant College"—proved to be peculiar in several respects. The session opened very auspiciously, with dormitories crowded, and with one of the best corps of teachers the school has ever had. Oklahoma had been prosperous to a greater extent than ever before, and there seemed no prospect of financial troubles—the "bete noire" of private unendowed schools.

However, our faith has been tested this year by an unusual amount of sickness among students and their families. Malaria was uncommonly prevalent in eastern Oklahoma last fall, and many of our students entered with the disease in their systems. Scarcely had we gotten the malaria under control, when almost an epidemic of typhoid fever broke out in the school, resulting in the death of a fine young woman from Missouri, who was working her way through. Right after Christmas the measles swept over this section, not overlooking the College in its progress. So much sickness during a session could not help being a demoralizing influence, and it speaks well for the patrons of the institution that the attendance kept up to a fairly good figure until the close of the year.

Our students this session were well

distributed, coming from every part of Eastern Oklahoma, thus enabling us to send the influence of the College into a greater number of homes than ever before. There is no doubt in the world about the value of "Durant College" as an uplifting agency in this section. A leading minister of our Church in Eastern Oklahoma recently stated that this institution is "the keystone to the Presbyterian work in Oklahoma," and that "our cause rises or falls with this College."

I do wish our benevolent people in the



Three Fine  
Indian Girls  
at Durant.

Church at large could grasp this fact. If they did, the



Durant College Girl and Her Trained Horse.

funds so badly needed to equip and firmly establish Durant College would have come long ago. Another fact about which there is no doubt also, is that Durant College is at present absolutely dependent for its very life upon the benevolence of the Church. It will be some time yet before the weak Synod of Oklahoma will be able to give the financial support needed by a progressive school in these days.

Durant College should appeal with a force that few other institutions possess, to those who are willing to invest money in Christian Education. It is creating a religious atmosphere in a

section largely given over to material things.

Durant College is training leaders among the women. A considerable number of its graduates are now teaching throughout Eastern Oklahoma. One of them is this year "making good" in our own school at Goodland. I know of one instance where for some time three of our girls have practically single-handed maintained a Sunday school in a village where no man would undertake the work. In another, an 18-year-old girl gathered thirty of her associates, and gave them throughout one summer, the outline of work she had done in the College Y. W. C. A.

Let me suggest the most pressing needs of the College for the coming year: (1) An additional building, equipped to provide room for more students, and for better work in several departments. (2) At least 20 scholarships at \$50 each, to provide assistance for many of the fine white girls of this section who desire the training we offer. (3) \$500 for much-needed repairs and improvements in the science and household economics departments.

Who, amid the many urgent calls in these strenuous times, will heed this voice pleading for the young womanhood of the great West?

*Durant, Okla.*



Some of the Girls.

## DEVOTION OF INDIAN WOMEN.

THEIR FUTURE AS NURSES AND NEEDLE WORKERS.

INDUSTRIAL education for Indian girls is the best method to help the Indian woman, according to Miss Estelle Reel, who was appointed Superintendent of Indian Schools some years ago by President McKinley, and has made the Indian women her special study. Writing on this subject in *Good Housekeeping*, she says:

"I had always had their cause at heart, but something I witnessed years ago made me realize how much they needed help. I had been in the saddle a week, traveling through isolated reservations, when I landed one stormy night in a little hotel in a mountain town.

"Before I retired, I stood at my bedroom window looking down into the deserted street. Across the way, huddled in the shadow beside a mean saloon, stood a group of squaws. Each one had a papoose strapped to her back. The heads of the squaws were turned away from the stinging blasts of sleet; they stood silent and motionless, as Indian women do. Each one had a husband drinking in the saloon. She was waiting to take him safely home.

"In the morning I looked out of the window. It was still blowing, sleeting and snowing. There, ankle deep in slush, stood the little group of squaws. It seemed to me they had not stirred a foot. They were wetter, more bedraggled, and their blankets were drawn tighter around them. The Indian woman will stick to a drink-sodden husband till he drops dead, or she does. The Government is fighting the whiskey evil on the reservations with every weapon it possesses, but the Indian brave will drink when he wants it and can get it—just as the white man does. A squaw knows nothing of divorce; she would not listen if you told her of it."

Miss Reel believes there is but one method to help the Indian woman; that is to educate her from childhood along industrial lines. Until a few years ago, there was absolutely no future for the Indian girl except to marry. That was the best thing, provided she could find a decent, energetic, ambitious husband, only—there are so many of the other sort.

The educational Indian girl looks for a higher type of manhood in a husband than satisfied her mother. If she does not find her ideal, she is perfectly capable of earning her own living. You may find in her any one of the various traits that fit her for special work. She makes a superb nurse.

Hospitals which have trained Indian girls are making a constant effort to enlist others of the race. The Indian woman has infinite patience, forbearance, generally a magnificent physique, and no trace of the "nerves" which so often cause a break-down among over-civilized races. An Indian girl can go through the most trying surgical case with a stoical calm that is extraordinary. She never gets flurried, anxious or worried, and she obeys the physician as a soldier does his commander. In caring for cases of severe illness she seems to live on some strange reserve force, and is a tender as well as a painstaking nurse.

Miss Reel says the Indian girls make splendid needlewomen. They inherit the skill their grandmothers put into bead work or basket making. They have excellent taste and an intuitive idea of good coloring. You find among them good musicians; they excel as teachers of their own people, and many have achieved a high place as workers in the arts and crafts. As often as possible, art is taught in the schools by an Indian woman, with a high regard for all that is best in native handiwork.

## GOODLAND INDIAN ORPHANAGE.

MRS. BELLA McCALLUM GIBBONS.

SCHOOL closed on May 31, with appropriate exercises, witnessed by quite a number of friends interested in the children and the school.

The enrollment for the term was over 100, and until the last of January the attendance was excellent. Then we had an epidemic of measles and chicken-pox, followed later with many cases of pneumonia, also a few cases of mumps. The lack of hospital facilities in the dormitories made it impossible to control any of the diseases, and for two months the sickness among the children, the little boys especially, was heartrending.

About the middle of February one of the best and brightest little boys we had went home to heaven. A short time before he left us, he told the nurse he was going, that he could never be well again, and wept bitterly because he had to leave the school. He had only been with us since September, but during the few months that he had been here, more love and brightness had been thrown around the lonely little Indian orphan's life than ever before, and he hated to leave it. Again

in March the death angel came to us, claiming another promising little orphan boy. There are many little ones here who love the place, many others who need more than we can tell you the instruction, the care and Christian training given here.

The school work during the term by both pupils and employees has been good, and in many ways the outlook for the next term is promising. Those who have the supervision of the school hope to be able to give better equipment before school re-opens in September. We are trying to build more rooms for our boys so we can keep them healthy, and we are also hoping before another term opens to have an infirmary in each building where the children live, so that we can arrest contagious diseases before the whole school is exposed to them. From the standpoint of health, a new cottage is a necessity if we keep our present number of boys. This year more boys are with us, more little ones than ever before, and the bedrooms have been crowded to their utmost capacity, too closely for either comfort or health. Six rooms for fifty



A Regiment of Boys and a Load of Girls at Goodland Indian School.

boys to sleep in, just good-sized bedrooms, is not sufficient.

Indians are more susceptible to tuberculosis than our race. It takes lots of fresh air, exercise, and vigilance from those who have the oversight of Indian children, to enable them to become strong, healthy men and women. During the epidemic of chicken-pox and measles, as many as thirty children at times were confined to their beds—some with one disease, some with the other.

Some good friends have paid for three rooms of the cottage we have planned, at \$100 per room, and other good friends have sent in donations of money. \$2,500 is the amount needed

for the dormitory, and when it is completed, it will give 25 little orphan boys a real home, with kindness, comfort and Christian influences.

There are many promising, bright, lovable boys and girls attending this school: all they ask is a chance to make good, useful Christian men and women; good citizens of our country, good soldiers of the Cross.

Goodland Indian School is supervised by Indian Presbytery, and recommended by the General Assembly. Christian friends, if you can, will you help us build more room for our Indian orphan children?

*Goodland, Okla.*

## MISREPRESENTING THE INDIAN.

CHAS. McDRID,

*Student in Government Indian School, Leavenworth, Kan.*

The misrepresentation of the American Indian in the moving-picture show and many other misconceptions of the Indian, lead many people who do not know the character of the red man to believe that the only good Indian is a dead one. It is not surprising that we often read in the newspapers of young boys, from Eastern quarters of the United States, armed up to the teeth, deserting home in search of adventure, and starting for the West to kill Indians.

Those who are interested in the Indian should know that the days of the feathered Indian are past. They are peacefully at rest in the pages of history, and have gone to the happy hunting grounds. The Indian of today is fast changing all his ways, and adopting the ways of the white man.

We realize that Christianity is the very root of our civilization. It is that on which the American nation was founded, and on which it has stood through the three centuries of its life. Along with his education, the Indian must have Christian training and influence for his hard fight in character building. White people do not know what we have to face at our homes, and in places of employment; nor do they know how little the Indian has to back him. White people have for ages had Christian homes, which are the foundation of civilization, yet they too have a hard fight for character. How much harder it necessarily is for us who are just begin-

ning to put in the foundations. Before the Indian can become a good citizen he must cultivate a strong Christian character.

We thank the American people for what they are doing for us in return for our native land and happy hunting grounds. It is a moral right that they should try to do something for us, and we will not disappoint them. We will prove that a live Indian is a good Indian, too.

When the Europeans came here and found our forefathers the possessors of the land, happy and contented they were in their way of living. All this land has been taken by the white people; now we feel that what the Government is doing in return for it is just the right thing.

In the near future the Indian will have to stand alone as an American citizen, exercising the same rights and privileges as the white man. How is he to do this? For it is evident that he is not as yet capable and ready to exercise these privileges. He must have a white man's chance to develop independence. This, then, would include higher education, Christian environment and training, and contact with the world and our best citizens. This is the greatest need of the Indian of the present day. If he wants to be able to render his maximum service to his race, he must first prepare himself for the task he undertakes. Education along the Christian line, to my mind, is the first consideration.—*The Indian Leader.*

## WELL WORTH STUDY.

## Interesting Statistics of Indian Presbytery.

Report for years ending March 31:			Sabbath School Extension--	17	48
	1916	1917	Schools and Colleges-----	13	8
Added on examination-----	67	65	Bible Cause -----	--	25
"    " certificate-----	16	27	Orphans' Home -----	--	4
Total communicants reported--	497	654	Miscellaneous Benevolences	87	53
Sunday School enrollment-----	822	859			
Contributions:			Total Benevolences -----	\$ 385	\$ 671
Foreign Missions -----	\$ 65	\$ 80	Incidental expenses -----	456	3,412
Assembly's Home Missions	71	75	Pastor's salary -----	347	881
Synod's " "-----	5	1			
Presbytery's " "-----	78	81	Total gifts -----	\$1,188	\$4,964
Congregational " "-----	20	161	Increase -----		\$3,776
Christian Education and					
Ministerial Relief -----	29	135			

R. M. FIREBAUGH,

Stated Clerk.

## A CALL FOR WORKERS.

In an interesting letter received recently from Mrs. R. M. Firebaugh, Bennington, Okla., wife of our devoted young evangelist to the Indians, she writes:

"Robert, Jr., is just at the age where he enjoys everything. Just now he is busy building a "big square house." He has so few playmates out here that he is developing a wonderful imagination. He plays alone, but to hear him one would think

he had half a dozen other boys with him.

"Perhaps you have not heard of our dear baby boy who came to us November 27. He is a rollicking, bouncing youngster, fat as can be, with two dear dimples. His name is Charles Myers Firebaugh. Robert, Jr., loves him to death—thinks he is grand!

"Mr. Firebaugh has been quite sick from malaria for some time. He has chills very badly, but just will not give up. I want him to go home to Virginia for three or four months, but he feels that he cannot leave the work that long.

"Our Indian Presbyterial is not making the progress that we would like to see it make, but several of our local societies have done splendidly this year. Our society at Bennington has raised \$210, contributing something to all causes, and we only have fourteen members. Best of all, several of our women are developing wonderfully, and are more interested in the work of the whole Church than ever before.

"What Indian Presbytery needs is more workers, more preachers living among the people. So little can be accomplished by a pastor who visits a church only every six months. We need steady foundation work, which of course does not make much show, but counts in after years."

Word has since been received that Mr. Firebaugh has gone to Mineral Wells, Tex., for a week or so, in the effort to regain his health. Mrs. Firebaugh and the children remained in Bennington. Will you not pray that the health of this enthusiastic young worker may be completely restored, and that the Church will invest more prayer, more men, and more money in its work of Indian Missions?—*Literary Editor.*



Robert Firebaugh, Jr., and "Daddy."



## A HANDICAPPED WORK.

MRS. C. W. CHAMBERS.

THE SITUATION of the Alabama Indians in Texas is different from that of other Indian tribes. They are naturally progressive, love farming and home-making and would, I am sure, respond satisfactorily if the Government would give them better land, or even teach them how to make the best of what they have.

The number of deaths in the past two years has been unusually large. Seven men, heads of families, have been taken, leaving a number of widows and orphans to get a living as best they can from their worn-out fields.

Most of these deaths have been caused by tuberculosis and a pernicious malaria, contracted while picking cotton in the river bottom. Nobody really dies of starvation among us, but on account of the scarcity of food and lack of variety, their bodies are insufficiently nourished and consequently not strong enough to resist disease.

There is saw mill work close by, and practically all the strong young men saw logs regularly. Hon. Cato Sells, the Commissioner of Indian Affairs, assures us that he will soon send a man to investigate the needs of the Alabama Indians. We Texans are proud of what Mr. Sells has done for the weak and neglected tribes of other states, and confidently expect that something will shortly be done for the relief of the Alabamas.

We shall ask that an agricultural expert be sent to live among them, that he bring teams, farming implements and food, for those who are willing to work under his direction. Also that an industrial school be established, or an industrial course added to the school that we have. If something of this

kind is done, I believe that in a few years these Alabama Indians will become independent and happy, happy in a way that the Anglo-Saxon with his boasted civilization and worldly-wise ways knows nothing of. In the meantime we work and pray!

As the older church members are taken away by death, the younger ones fill up the ranks, and work loyally for the cause they love so well. The Sabbath school superintendent and the president of the Christian Endeavor Society, both under middle age, have been pupils of mine in the day school, and joined the church under Mr. Chambers' ministry. They are real leaders, too, and have their own ideas and methods of work. The young women also are beginning to take an active part in the church work. This awakening we attribute largely to the Christian Endeavor Society that has been lately organized.

The amount contributed for all causes by the Indian Church last year was \$50 more than in any previous year. Their church building, which is thirty years old, is getting dilapidated, and they are putting a new roof on it. Just as soon as war conditions are relieved, we are going to ask that the.



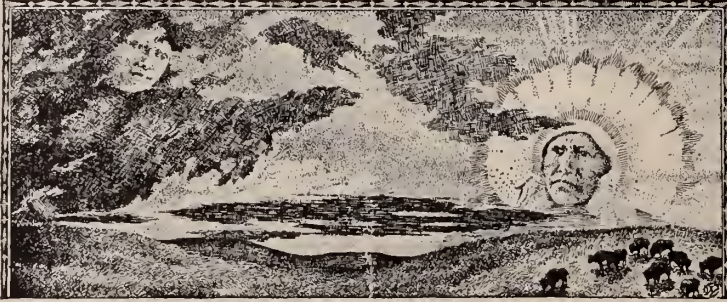
George Battice, an Indian Elder, in Indian dress of 85 years ago.

Church help us by furnishing lumber to make it neat and comfortable. The Indians have already given beyond their means.

We ask your continued prayers and interest in the work of Christ among the Alabama Indians of Texas.

*Kiam, Tex.*

[Why wait until the war is over? We ought to help these deserving Indians now, and encourage the hearts of our noble workers, by giving the funds needed to repair the church, and make it more worthy its name, a "house of God."—*Literary Editor.*]



### “THE SUN MAN AND THE MOON.”

AN OMAHA LEGEND.

In his yellow earth lodge,  
By the prairie wide,  
Lived the golden Sun Man,  
With his shining bride.  
And his lovely bride wife—  
Could you ever guess?—  
Was the gentle Moon Squaw,  
In her silver dress.

From his yellow earth lodge,  
With the morning light,  
Came the golden Sun Man,  
Shining round and bright;  
And the hunters hastened,  
Some to chase the deer,  
Some to slay the antelope,  
Buffalo, or bear.

When the falling twilight,  
Deepened o'er the plain,  
And the silver Moon Squaw  
Softly shone again,  
Home the hunters hastened,  
East and north and west,  
Rolled them in their bison robes  
And lay down to rest.

This the golden Sun Man  
Did not like a bit;  
Hot he grew and angry  
When he thought of it.  
“Ho! you wicked Moon Squaw!”  
To his wife he cried;  
“Do not call my hunters back  
From the prairies wide!”

Said the gentle Moon Squaw,  
“Do not chase away

All my silver sky stars  
With your yellow day!  
When the night to slumber  
Calls the Indian men,  
Do not shine each morning,  
And waken them again.”

But the angry Sun Man  
Hot and hotter grew;  
Straight his leather moccasin  
At his wife he threw.  
“Ho! you wicked Moon Squaw!  
I will climb the sky,  
O'er the earth, a light for men,  
Shining bright and high.”

Laughed the silver Moon Squaw:  
“Everywhere you go  
In the starry sky path  
I will follow too.  
Though the day shall summon  
The hunters to the plain,  
I will come with darkness  
And call them back again.”

Still the golden Sun Man  
In the sky is seen;  
Every day he summons  
The hunters to the plain;  
But the silver Moon Squaw  
Follows in his path,  
Calls the hunters home again,  
Laughing at his wrath.

—From “*Myths of the Red Children*,”  
By Gilbert L. Wilson.

## POINTED INDIAN ARROW HEADS

### Gathered From Many Fields.

Redeeming the red man is a more hopeful and also a more interesting process than rifling him.



The Indian is not passing away under the strife of civilization, he is simply moving through its stages. He is not going out from us, he is coming among us.



"We have started on God's road now, because God's road is the same for the red man as for the white man."—*Chief Lone Wolf.*



An Indian girl, Miss Eunice Vail, from Atoka, Okla., won second place in the prohibition oratorical contest at Ottawa the other night. Miss Vail's oration was entitled "The Trail of Tears."



#### DYING TO ORDER.

Dying to order is one of the most sacred customs of the American Indian. Thirty years ago Standing Elk came to Major James McLaughlin, the author of "My Friend the Indian," and said: "Father, my wife will die today and she wants a coffin from you."

The major asked him what the ailment was and he replied, "Just nothing, but that she heard the ghosts calling and must go."

Somebody had told her, it turned out, that she was sick, so she had "painted for death," and all her relatives had gathered about to bemoan her—and incidentally divide her property as soon as she was dead. There was no use in the major's arguing, so he had the coffin made.

In many cases those "painted for death" are actually bullied into dying, but Mrs. Standing Elk was still too vigorous. Finally, in despair, she carried the coffin into the house on her own shoulders, and several years later the major saw it still standing on end in her house. Shelves had been fitted into it, and it was doing duty as a cupboard.—*Pittsburgh Chronicle-Telegraph.*



#### BRIGHTER DAYS FOR THE INDIANS.

A great change in conditions among the Indians of Arizona has come with the advent of prohibition. Fort Yuma, where is located the Fort Yuma School, is in California, just across the Colorado River, and the superintendent reports that Yuma has "experienced a change which seldom appears except in fiction." All the saloons have been replaced with clean business enterprises. The town has been renovated, the bootleggers, the greatest curse in Indian progress, have been relentlessly prosecuted.—*The Missionary Review of the World.*

#### AN INDIAN TREATY HONORED.

Acting under orders from Cato Sells, Commissioner of Indian Affairs, government agents recently seized the Bemidji, Minn., Brewery and emptied great vats containing seven carloads of beer into the street. The beer, valued at \$4,500, flowed down the gutters and into the nearby lake. The beer was confiscated because of the failure of the brewery company to comply with the Chippewa treaty of 1855 as recently construed by the Supreme Court of the United States.—*The Continent.*



#### SHALL THE INDIAN RECEIVE JUSTICE?

For the Indians in general the Government holds a billion dollars in property and funds, all open to constant attack from the cupidity and greed of the whites and recreant red men. There is no hope of ultimate justice save through an improvement in our laws and in more rigid enforcement of them.—*The Indian's Friend.*



#### OUR ALASKAN FRIENDS.

The Superintendent of Sheldon Jackson School, Sitka, Alaska, writes:

"The rage with the boys these days during their spare time, is to make small signal flags such as are used on battleships and cruisers. The larger boys have the alphabet, and are testing their proficiency in signaling by having some boy stand on the beach and another on the school elevation to transmit orders. This form of sport will be replaced by baseball, hop scotch or peg top in a short time; but all the favorite diversions will suffer as the herring come to these waters for spawning. The collecting of fish eggs and feasting upon them will then take all the boys' spare time.

"The larger boys have done well in hunting this year. Ammunition and guns are furnished by the school, and the boys go out whenever possible to hunt deer. They are good hunters, and sure shots; scarcely ever returning without game. The venison has helped our meat supply very materially this winter."



#### INDIAN WOMAN IN THE SUPREME COURT.

An Indian woman, Miss Lydia B. Conley, of Kansas City, Missouri, was recently admitted to practice before the United States Supreme Court. As far as officials can recollect, she is the only Indian woman ever admitted to the bar of the highest court of the country. She is a member of the Wyandotte tribe, which inhabited the Missouri River valley in the vicinity of Kansas City, and after whom a neighboring county in

Kansas is named.—*The Southern Workman.*



THE PHILOSOPHY OF AN INDIAN.

Tom Longboat, the famous Indian runner, has recently been invalidated home from the European battle front, where he has been fighting in the British army. He was a brave soldier and served with credit until stopped by a German bayonet thrust in the chest.

Speaking of the righteousness of the war, he says that a better way to settle it "Would be to chuck a lot of sovereigns into a pit, and charge admission to see them fight it out." Can you beat it?—*The Indian School Journal.*



PICK OF INDIAN ATHLETES QUIT SCHOOL TO JOIN NATIONAL GUARD.

The most beautiful example of patriotism yet displayed locally was set this week by the Indian boys attending Armstrong Academy, near Bokchito, Okla., when fourteen, the pick of the physical manhood of the institution, voluntarily left the school and boarded the train for Fort Sill to enlist in Company H, First Infantry, Oklahoma National Guard. No one solicited the boys' enlistments, and Superintendent Peru Farver told this writer over the long distance phone that the boys decided among themselves that they wanted to offer their services to their country.

These fourteen boys represent the athletic ability of the school, including the entire baseball squad and every crack track athlete in the school.



SAID BY PUPILS AT AN INDIAN SCHOOL.

"Will the Indian become master over alcohol? Indian boys and girls are now waking up to answer this great question. It is up to us to settle this question for the younger generation. We, the Indian boys and girls, with the help of our white friends, must fight this enemy."

"We once had a nice home but after alcohol entered, it kept on going down and down until we had no home. Papa drank up everything. He caused mother to sell her land and now mother has no home at all. She works. If I had the power, I would crush every saloon to pieces. Fight hard, well, and forever until this great enemy is banished from our Nation. I pray God to give us strength to fight this enemy."



"KEEP WHISKEY AWAY FROM US," IS PLEA OF INDIANS.

A petition for the passage of a "bone dry" law for the protection of Indians in the state of Washington, drawn by Chief Joseph's Nez Perces, was presented to the state senate recently. It is signed by Chief Yellow Wolf and eight of his tribesmen.

The petition is as follows:

*"To the Honorable Legislative Body of the State of Washington, Assembled at Olympia, Wash., winter of 1916-17:*

"Realizing that the present laws intended to regulate the sale of intoxicating drinks within the state of Washington are not strong enough for the protection of our people against the mercenary druggists and murdering bootleggers, we, the undersigned members of Chief Joseph's band of Indians, assembled in counsel and for our tribes, implore you to enact such legislation and laws as will forever stop the introduction of such liquors among our dependent tribesmen. We stand for the complete suppression of the traffic.

"(Signed)

"YELLOW WOLF, Chief;

"TOM WATERS,

"WE-UKE-SAN-AT,

"WILLIE ANDREWS,

"PEO-PEO-KNOW-NOT,

"TOMES-SAS-TOK-MIN,

"LITTLE MAN CHIEF,

"CHARLEY COMEDOWN,

"ROSE BUSH."

REPORT OF TREASURER OF ASSEMBLY'S HOME MISSIONS  
APRIL 1 to MAY 31, 1917.

RECEIPTS.

	1917	1916
Churches -----	\$12,498.72	\$ 8,574.79
Sabbath Schools -----	1,480.54	1,734.91
Societies -----	1,476.04	1,599.42
Miscellaneous -----	9,048.26	5,824.06
Total -----	\$24,503.56	\$17,733.18
Cost of work two months to May 31 -----		\$34,525.50
Indebtedness from March 31 -----		10,000.00
		\$44,525.50
Less total receipts -----		24,503.56
Deficit -----		\$20,021.94

## CAN YOU TELL ?

*Answers to These Questions Will Be Found in the Pages of the Home Mission and Junior Departments.*

- 1—What specific appeal has been sent out, by Christian friends of the Indians, in an Open Letter?
- 2—Tell of some blessed occurrences in brush arbor meetings.
- 3—Mention some ways in which "Durant College" girls are extending the Christian influence of the school in many sections of Oklahoma.
- 4—Along what lines do Indian women excel?
- 5—What recent occurrence shows the need of an infirmary at the Goodland school?
- 6—In what way is misrepresentation of the Indian injuring him?
- 7—Give some figures showing advancement in our Indian Presbytery?
- 8—What is an acute need of Indian Presbytery?
- 9—What is the silent appeal of the Alabama Indians?
- 10—Why could not a certain Indian woman die to please her friends?
- 11—What do the better class Indians think of the liquor traffic?
- 12—Tell about an Indian Fair in Arizona.

*Junior Department.*

- 13—Who helped Tokahr to get well?
- 14—To what kind of a place did Onadluk go?

## SENIOR HOME MISSION PROGRAM FOR JULY, 1917.

*Prepared by MISS BARBARA E. LAMBDIN.*

*I have chosen you, and ordained you,  
that ye should go and bring forth fruit.*

—John 15: 16.

1. Hymn—"I Gave My Life For Thee."
2. Recite in Concert—Motto Verse.
3. Prayer—That, in these times of war and commotion, the things of Christ may not be overlooked.
4. Transaction of Business.

## INDIAN AFFAIRS.

5. Traditional.
6. Recitation—"The Sun Man and the Moon."
7. Scriptural—John 15: 1-17, 21: 15-17.
8. Social.
9. Industrial.
10. "Pointed Arrow Heads."
11. Evangelistic.
12. Debate—The Church of Christ is responsible to God for the souls of the American Indians, more than for the souls of any other people.
13. Hymn—"Hark, the Voice of Jesus Calling."
14. Silent Prayer—With short petition at the close that we may

realize and discharge our debt, to bring Christ to our Indian fellow-citizens.

## NOTES:

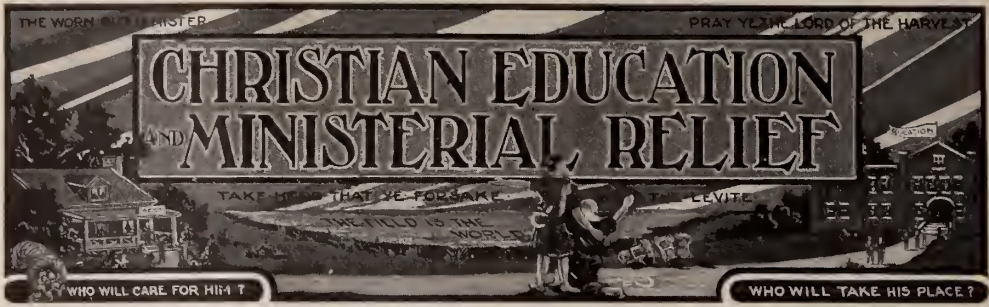
2—Given out in advance and committed to memory.

10—Brief news notes from the current number and other sources.

12—Limit the time and members taking part, and see that the Debate results in placing the salvation of our native Americans on the consciences of all present.

14—May close with short sentence prayers.

Short selections from "Camp and Tepee," *Page*; "Kiowa," *Crawford*; "Wigwam Stories," *Judd*; "Myths and Legends," *Judson*; "The Soul of the Indian," *Eastman*; "Lights and Shadows of a Long Episcopate," *Whipple*; or other books dealing with Indian traditions, conditions, or missionary work, will add interest and variety to the meeting.



Address All Communications Relating to  
this Department to  
REV. HENRY H. SWEETS, D. D., SECRETARY,  
122 FOURTH AVENUE, LOUISVILLE, KY.

Make All Remittances to  
MR. JOHN STITES, TREASURER,  
FIFTH AND MARKET STREETS, LOUISVILLE, KY.

## ACTION OF THE 1917 GENERAL ASSEMBLY ON CHRISTIAN EDUCATION AND MINISTERIAL RELIEF.

Your Standing Committee on Christian Education and Ministerial Relief would respectively report as follows:

There have been placed in our hands the minutes of the Executive Committee and the annual report of that body, and overtures 63 and 82.

We find the minutes of the Executive Committee carefully kept and from their admirably prepared report we gather the following important and interesting facts:

(1) At present there is in our Church but one candidate for the Ministry for every 712 members. While this is not so small a ratio as existed in the year 1881, when there was one candidate for every 846 members, it is not so large as the ratio of 1893, when there was one for every 441 members of the Church—it is a distressingly small ratio when we consider the pressing need of more ministers for our Pastoral, Evangelistic and Missionary work.

(2) 306 of these candidates have received loans from the Executive Committee during the past year in a total of \$30,740.00. Of those so assisted 152 were in Theological Seminaries; 131 in Colleges; two were pursuing Medical studies, and 17 were in Training Schools.

(3) The Committee has assisted during the year from Relief Funds 80 ministers, 158 widows, and 25 orphans to the amount of \$52,773.86, the largest amount ever so administered in one year.

(4) Through the abounding liberality and inspiring example of one of our Ruling Elders, coupled with the wise and efficient labors of our Executive Secretary, the year past has seen the Endowment Fund for Ministerial Relief increased to the sum of \$512,651.53.

(5) The Student Loan Fund has been increased since the last annual report of the Committee by only \$3,756.39. From this

Fund 66 of our young people were, this past year, assisted by loans to attend Presbyterian Colleges. Sixty applications for loans had to be declined because of the insufficiency of the Fund.

(6) Under the heading, "Schools and Colleges," the Committee's report, while setting forth the Educational Program of that body (which is in all respects most excellent) cites us to the undoubted fact that our schools and colleges are, practically without exception, face to face with the most serious crisis of their existence. The time has come when all Educational institutions are forced to conform in curriculum, equipment, and teaching force to standards recommended by various agencies and generally accepted by all classes alike as right and proper. They *must* conform to these standards or else find themselves discredited before the public and left destitute of students, who, turning to state and other standard institutions, at one and the same time will leave our Schools and Colleges without patronage, will themselves be without the wholesome and beneficent influences of training in Christian Schools and will cut off from the Church that steady influx to her ranks of active workers of men and women educated and trained in her own schools to cherish her own ideals and to magnify her Lord.

Your Standing Committee makes the following recommendations:

That overture 63 from Brazos Presbytery asking for a return of the old method of giving aid to candidates for the ministry be answered in the negative, but that the present limit of a salary of \$1,000 as the basis for credit on loans to candidates from the Executive Committee be changed to \$1,000 and a manse, or \$1,200 without a manse.

That overture 82 from North Alabama

Presbytery asking the Assembly to set apart a day to be observed by our Sunday Schools in the interest of Christian Education and Ministerial Relief be answered in the affirmative, and that the Sabbath nearest to Christmas of each year be set apart to be so observed.

That parents in our Church be earnestly exhorted to consecrate their sons to the Gospel Ministry and that our Pastors and Sunday School teachers be urged to keep the claims of the Ministry as a life's work constantly before the boys and young men of the Church.

That the Assembly put on record its appreciation of the liberality of the Ruling Elder whose large gift made possible the great increase of our Endowment Fund for Ministerial Relief realized in the past year, and though his name be withheld,—in deference to his wishes,—from a place in these minutes, we commend him to God and the abundant riches of His Grace.

That the Executive Committee, at such time and by such means as may seem wisest to itself, be encouraged to endeavor to bring the Endowment Fund for Ministerial Relief up to one million dollars.

That this Assembly urgently lay upon the Synods the imperatively pressing needs of our Educational Institutions and earnestly entreat them to persevere in measures to provide for these necessities, where measures have been taken, and where not, to inaugurate them with the least possible delay, appealing to all our people to signalize the conclusion of 400 years of Reformed

life in the Church by mighty forward strides in our Educational equipment.

That the Executive Committee of Christian Education be urged to be constantly mindful of the interest of our many young people attending State Institutions and seek to devise effective means for keeping them in touch with our Church and under positive Christian influence.

That the Assembly set apart the last Sunday of February, 1918, and the week preceding it, as the day and week of prayer for schools and colleges and youth gathered in them and that our Pastors and people be requested faithfully to observe them.

That the following be appointed to the Assembly's Permanent Advisory Committee on Education:

Principals—H. H. Sweets, R. H. McCaslin, J. P. Robertson, C. C. Carson, L. Ross Lynn.

Alternates—E. E. Smith, S. E. Hodges, John Van Lear, L. R. Walker, J. G. Venable.

With C. E. Diehl to take the place of J. R. Dobyns, removed from the Synod of Tennessee.

That W. J. Reubel, Wade Sheltman, G. H. Mourning, T. M. Hawes, D. D., and Dr. A. J. A. Alexander, be re-elected to serve for a term of three years on the Executive Committee of Christian Education and Ministerial Relief.

That the Assembly express its appreciation of the fearlessly, energetic, and efficient manner in which our Executive Secretary and the Executive Committee have prosecuted the work entrusted to them.

## ACTION OF THE 1917 GENERAL ASSEMBLY ON OGLETHORPE UNIVERSITY.

### REPORT OF THE AD INTERIM COMMITTEE.

This Committee was created and given instructions under the following resolution, which was passed by the General Assembly in session at Orlando, Florida, in May, 1916:

"After a conference with certain members of the Board of Directors of Oglethorpe University, and certain members of the Committee of Education and the Advisory Committee of Education and other brethren interested, it was agreed by them to ask this Assembly to appoint an Ad Interim Committee of five, three ministers and two elders, to confer with a like Committee from the Board of Directors of Oglethorpe University to see if it is possible to come to some agreement as to the relationship of Oglethorpe University to the Presbyterian Church in the United States which would be satisfactory to all parties concerned, and report of the next Assembly. It was also agreed to ask the Assembly to appoint the

following as that Committee: Revs. Walter L. Lingle, D. D., Robt. F. Campbell, D. D., C. W. Grafton, D. D., Elders Helm Bruce and John S. Munce." (See Minutes 1916, p. 18.)

In compliance with the instructions given in this resolution, your Ad Interim Committee held a series of conferences with a similar committee from the Board of Directors of Oglethorpe University in the City of Atlanta on February 13 and 14, 1917. All the members of our Committee were present except Dr. Grafton, who was detained at the last moment.

First, guided by the Oglethorpe Committee, we inspected the grounds and buildings and material equipment of Oglethorpe University.

We found a site consisting of forty-eight and one-sixth acres of land to which Oglethorpe will have a fee simple title after it

has been used for twenty years for educational, religious or benevolent purposes. There is no especial natural beauty about the site, but we believe that it will make an adequate and satisfactory campus when it has been properly graded and beautified. This tract of land is located north of Atlanta on the main line of the Southern Railway at Crosskeys Station which the Southern Railway time table says is ten and eight-tenth miles from the Terminal (Southern) Station in Atlanta. It is about five or six miles outside the city limits of Atlanta. A trolley car line at present goes within a mile of the University and promises to go to the gate of the grounds in the near future. Only one building has been erected. It is an unusually substantial and handsome building, and elegant in all its appointments. It is built of stone and is fireproof throughout. We understand that it cost about \$175,000.00. This building includes dormitories for students, classrooms, administrative offices, dining-room and kitchen. We had the pleasure of meeting the professors and students and of looking in a general way into the courses of study. About sixty students have been in attendance during the past year. These are all in the Freshman Class, and are doing about the same grade of work that is done in the Freshman Class in the average college. It cannot be said that Oglethorpe is now doing any real University work, but the Board of Directors say they are looking forward to the establishment of post-graduate and university work when conditions make it possible.

Your Committee also made a careful study of the Charter of Oglethorpe and the By-Laws of the Board of Directors. A full, up-to-date statement concerning the financial affairs of Oglethorpe was made to your Ad Interim Committee and the report of a reliable expert accountant was laid before us, showing clearly the assets and liabilities and expenditures of the institution to date. We have a copy of these statements, and are prepared to give such information along these lines as may be pertinent to the discussion of the subject in hand.

Having put ourselves in possession of all the information that seemed necessary, we settled down to the Conference, which the last Assembly directed us to hold in the resolution quoted above. We would like for the members of this Assembly to study carefully the specific scope of the instructions given us in that resolution before looking at our findings.

It has been rather difficult for us to interpret this resolution and to discover precisely what the Assembly wanted us to do. Your Committee, knowing something of the history of the resolution, was under the impression that the Assembly expected us

to take up some of the larger questions connected with this subject, such as: Does our Church need a University? Can our Church afford a University and at the same time support adequately the great missionary, educational and benevolent enterprises which she already has? Does our Church really want a University? Does our Church want a University fashioned after the plan and ideals of Oglethorpe University? We believe that such fundamental questions as these must be considered in any adequate and satisfactory discussion of the subject now before us.

On the other hand, our brethren on the Oglethorpe Committee insisted on a strictly literal interpretation of the Assembly's resolution quoted above, and firmly declined to discuss with us any of these larger questions which we have mentioned. It can be seen that their interpretation excludes these larger questions. Upon this insistence of the Oglethorpe Committee, we limited our discussions with them and have limited our findings to the narrower interpretation, and have simply tried to reach an "agreement as to the relationship of Oglethorpe University to the Presbyterian Church, U. S., which would be satisfactory to all parties concerned."

An additional reason for yielding to the strictly literal interpretation is the fact that so recent an Assembly as that of 1912 (See Minutes, p. 124,) had passed upon some of these questions which we have mentioned and at the same time had definitely instructed the Executive Committee of Christian Education and Ministerial Relief "to study the whole field in a scientific and systematic way and to report to a later Assembly whether there is any real need of a great Presbyterian University." We take it for granted that the Executive Committee of Christian Education is still working under these instructions.

It is not quite clear who constitute the "all parties concerned" in the resolution. There were three parties represented in the conference which prepared and presented to the last Assembly the resolution under which our Committee is working. These three parties were the Board of Directors of Oglethorpe University, the General Assembly's Executive Committee of Christian Education, and the General Assembly's Permanent Advisory Committee on Christian Education. We understand that the Assembly has given us the task of finding a "relationship" which will be satisfactory to all three of these parties. Another party mentioned in the resolution is the Presbyterian Church in the United States. We understand that it is also a large part of our task to find a "relationship" which will be satisfactory to the entire Presbyterian Church in the United States. It is compara-



tively easy to learn what is satisfactory to the Board of Directors of Oglethorpe University and what is satisfactory to the Assembly's Executive and Advisory Committees of Christian Education. It is much more difficult to discover what will be satisfactory to the entire Presbyterian Church in the United States.

As we study the recent actions of Assemblies, Synods, Presbyteries and of the Assembly's Executive and Advisory Committees of Christian Education, we are convinced that the Presbyterian Church in the United States believes that educational institutions, built by the Church's money and using the Church's name and influence, should be owned by the Church and governed by trustees appointed by the proper courts of the Church.

On the other hand, as we study the Charter and By-Laws of Oglethorpe University, and the history of Oglethorpe movement, we are convinced that those in charge of the Oglethorpe movement believe that their institution should be owned and controlled by a self-perpetuating Board, independent of all Church courts, or that the very minimum of authority, if any, should be given to Church courts. We also realize that it would be rather difficult for Oglethorpe to recede from this view as it has been written into the warp and woof of her Charter and as the subscriptions which were made in Atlanta were made with that understanding.

Here, then, are two parties, the Presbyterian Church in the United States and the Assembly's Executive and Advisory Committees of Christian Education on the one hand, and Oglethorpe University on the other hand, which hold conflicting views as to the way in which Church institutions should be governed and the problem which confronts your Committee is to discover "the relationship" which will be satisfactory to these parties holding these conflicting views.

The only possible way that we can see of solving such a problem is to find the maximum of Church control which the Oglethorpe Board would be willing to grant, and the maximum of independent control which the Assembly's Executive and Advisory Com-

mittee of Christian Education and the Presbyterian Church in the United States are willing to grant, and to see how near this brings the parties together.

In our Conference with the Oglethorpe Committee, we were able to discover what would be a satisfactory relationship to them and the maximum of Church control which they seemed willing to concede.

We submitted the results of this conference to the Assembly's Executive and Advisory Committees of Christian Education to see if the proposed relationship was satisfactory to them, as they clearly constitute some of the parties to be satisfied in the resolution. These Committees informed us most positively that the plan of relationship offered by Oglethorpe at our Conference with them was not satisfactory.

We then asked the Executive and Advisory Committees to state clearly and concisely the action which they thought the Assembly ought to take. They placed such a statement in our hands. When we compared this statement with the plan presented by the Oglethorpe Committee in our conference in Atlanta, it was clear to us that the two were irreconcilable. After much correspondence and prolonged conferences, we were fully convinced that we could find no plan that would be mutually satisfactory to the Oglethorpe management and to the Assembly's Executive and Advisory Committees of Christian Education.

When we reached this conviction, two courses lay before your Committee—one was to make a very brief report saying that it was impossible for us to find "the relationship" that was satisfactory to all parties concerned; the other was to report the results of our conferences and investigations and to lay before the Assembly without recommendation the plan which would be satisfactory to the Oglethorpe management and the plan which would be satisfactory to the Assembly's Executive and Advisory Committees of Christian Education and let the Assembly decide which would be satisfactory to the Presbyterian Church in the United States. We have chosen the latter course, because we believed that the Assembly wanted us to do all that we could to assist in solving this perplexing problem.

#### ACTION ADOPTED BY THE ASSEMBLY.

Instead of the two papers the following was adopted by the General Assembly:

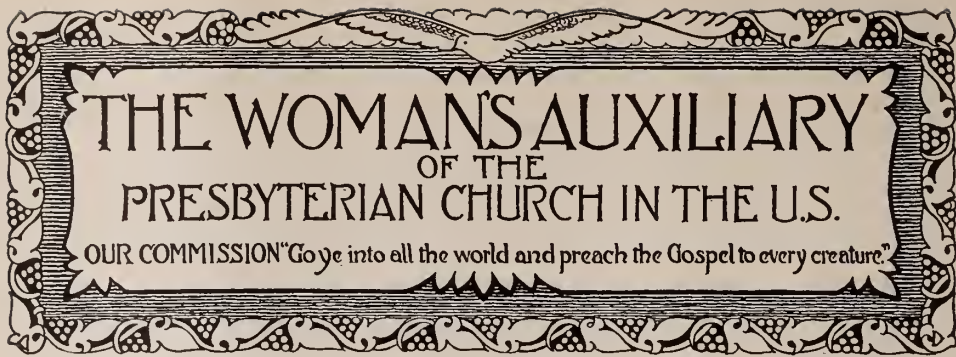
(1) That the Assembly records its appreciation of Dr. W. L. Lingle, and his associates, in the arduous work they were called upon to perform.

(2) That the Assembly commend the zeal and energy of the managers of Oglethorpe University, and wish them great success in building up an institution in Georgia, which

we trust will be a blessing to generations.

(3) That the Assembly decline to adopt Oglethorpe University and decline to commend it to the churches for their contributions.

(4) That the Assembly urge our Presbyteries and Synods to increased diligence in building up and maintaining their schools and colleges.



MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, CORNER PEACHTREE AND TENTH STREETS,  
ATLANTA, GA.

*"That in all things He might have the Pre-eminence."*

## THE MONTREAT SUMMER SCHOOL OF MISSIONS.

The Woman's Summer School of Missions, July 8-15, 1917, presented the best program which this school has yet had. It follows immediately at the close of the Young People's Conference, the opening sermon being preached on Sunday night, July 8, by Rev. Egbert W. Smith, D. D., Executive Secretary of Foreign Missions.

During the days which follow this there will be a most practical program presented and every hour will be filled with pleasure as well as profit. The Bible studies are to be led by Mrs. S. H. Askew, of Atlanta, which is sufficient guarantee of their excellence. Her theme this year is "The Names of Jesus."

The Home Mission Text Book, "The Task That Challenges," will be taught the first three days by three of our Synodical presidents, Mrs. Archibald Davis, of Atlanta; Mrs. H. M. Sydenstricker, of Columbus, Miss., and Mrs. W. B. Ramsey, of Hickory, N. C.

On Thursday and Friday, the Foreign Mission book, "African Adventures," will be taught by Mrs. R. N. Willis, who so acceptably presented the books of last year.

Each day there will be an address of especial interest at 11 o'clock in the morning, while the night sessions are to be used in presenting the various departments of our church work, each by an able minister.

On Wednesday night, we are to have "Woman's Night" at the auditorium and our lady missionaries will address the school at that time. Saturday will be a day of recreation and Saturday night will see the presentation of a Missionary pageant.

The Woman's Building has been erected and is waiting the arrival of the delegates to the Summer School and we feel sure its commodious hospitality will add very much to the pleasure of the occasion. It is probable that five hundred delegates will be in attendance and we earnestly hope that these will represent the official life of the Auxiliary in order that these leaders may take home the inspiration and education, which will be given by this splendid program.

Write to the Alba Hotel for information regarding entertainment. Be sure to come in time and stay through the school. You can't afford to miss it.

## REPORT OF THE STANDING COMMITTEE ON CHURCH SOCIETIES.

*To the General Assembly in Session at Birmingham, May, 1917:*

The Standing Committee on Church Societies submits the following report and in doing so desires to call especial attention to the report on Women's societies. The marked increase in gifts and other activities is due in large measure to the efficiency of the Woman's Auxiliary, the Fifth Annual Report of which is in your hands. We call especial attention to the following facts:

(1) An increase in the number of Mis-

sion study classes resulting in the sale of more than twice as many Mission study books as in the previous year, indicating an intelligent interest in this great work of the Church.

(2) Under the direction of the Auxiliary a neat and commodious building has been provided at Montreat as a headquarters for the Women's Work.

(3) The goal of a half a million dollars has been reached at the remarkably low cost of administration of one and two-tenths per cent. (12-10 per cent.). A large part

of the benevolent offerings of the Women's Societies have passed through the treasury of the local church, to the different executive committees, which is the desire of the Women's Auxiliary.

(4) The Auxiliary held at Stillman Institute, Tuscaloosa, Alabama, a conference for the Negro women of our church, the first of its kind ever held by any denomination, for Negro women. The Auxiliary characterizes this as perhaps the most important

single accomplishment since its organization.

(5) The Assembly recommends to the Women's Societies the organization of the Women's Auxiliary, and urges that they affiliate with their respective Presbyteries; and further, that as far as possible, through this channel, they dedicate to our Lord and Master their time and energy, which will be an acceptable service.

## WHERE IS IT ?

EVA M. CAVERS.

There's a beautiful retreat,  
From the summer's burning heat,  
By the lofty mountains' feet;  
There are old friends you can greet,  
Many new ones you may meet,  
As you hold communion sweet;  
'Tis a place for rest complete,  
'Neath the trees you'll find a seat,  
On the grounds so clean and neat;  
And the South is hard to beat  
When you speak of things to eat,  
For they're made by good receipt;  
There is fun on lake and street,

Camp-fire and athletic meet  
Showing many a daring feat,  
And the time is all too fleet,  
For the programs, so replete  
With good things that are a treat.  
Come and see—yes, we repeat,  
Come, you'll find 'tis not conceit  
That we thus boast—nor deceit,  
Pleasure here knows no defeat;  
Come, 'twill show you are discreet.  
Have you guessed?

IT IS MONTREAT.

## HALF MILLION DOLLAR GOAL REACHED.

Under the blessing of God the Woman's Auxiliary reached and passed last year a goal that has been their objective since the organization of the Auxiliary in 1912.

A record of splendid achievement marks the development of this branch of the work of the church and the leaders in whose heart and mind was born the plan for an organization, which would express the united purpose and direct the unified activities of all the women of our church rendered a service which cannot be adequately recorded in statistical reports.

In 1912 the contribution reported was \$383,726, while this year the splendid total of \$500,200 is reported as the offering of the Women's Societies. There has also been a gratifying increase in the membership of the organization, and a signal advance has been made in the educational work conducted by the Auxiliary.

Every benevolent cause endorsed by our church courts is now included in the course of study prepared by the Auxiliary, and all the causes now have a place in the thought, the prayer, the study and the gifts of thoroughly organized societies.

The interest manifested by many of the Presbyteries in appointing an advisory committee to counsel with the Auxiliary officers and to bring their reports before the Presbytery has greatly encouraged the workers, and the cordial co-operation of church sessions in making it possible for the organized societies to ascertain the total gifts of their members to the Benevolent causes has stimulated the Auxiliary to undertake larger tasks.

As pledged by the promoters of Auxiliary plans the organization has handled no funds and all money raised has gone through regular church channels. The loyalty of the membership to all the plans of the church is unquestioned, and the further development of this great agency, representing as it does three-fifths of the membership of the church, should be encouraged in every way possible.

Following the regular practice the Supervisory Committee has had an Auditor examine and report upon the records of the Auxiliary and the certificate is printed herewith.

## STATISTICAL SUMMARY OF WOMAN'S SOCIETIES FOR YEAR 1916-1917.

Number of Societies-----	2,603	S. S. Extension and	
Total membership-----	68,259	Publication-----	4,439.00
<i>Amounts Contributed:</i>		Schools and Colleges--	15,262.00
Foreign Missions ----	\$122,470.00	Bible Cause-----	872.00
Assembly's Home Mis-		Orphan's Home ----	25,401.00
sions-----	25,810.00	Miscellaneous Benevo-	
Synod's Home Missions	10,963.00	lence-----	37,772.00
Presbytery's Home Mis-		Contributions not Be-	
sions-----	22,667.00	nevolent-----	121,626.00
Congregational Home		Current Expense and	
Missions-----	25,179.00	Presbyterial Tax ---	57,786.00
Christian Education			
and Ministerial Re-			
lief-----	22,018.00	Total for All Causes-----	\$500,200.00

## FINANCIAL STATEMENT OF THE WOMEN'S AUXILIARY FOR THE YEAR ENDING MARCH 31, 1917.

### RECEIPTS.

From Executive Commit-		tees-----	\$6,000.00
From Sale of Literature by		Supt's. Office-----	1,013.43
From Societies for Special		Work Done by Supt.---	62.50
			\$7,075.93
Balance on hand April		1st, 1916-----	711.60
			\$7,787.53

### DISBURSEMENTS.

Supt's Salary-----		\$1,775.00	
Regular Office Help-----		900.00	
Extra Office Help-----		474.58	
Postage-----		545.58	
Printing reports and leaf-		let literature-----	1,471.37
Traveling Expense of Supt.			993.86
Traveling Expense of Wo-		men's Advisory Com.---	209.35
Office Expense-----		300.97	
Office Supplies-----		154.01	
Literature Bought-----		224.12	
Incidentals-----		37.72	
Typewriter-----		75.00	
Office Rent-----		360.00	
Federation Dues-----		50.00	
		\$7,571.56	
Less expenses refunded		8.13	
		\$7,563.43	
Balance on hand March		31, 1917-----	224.10
			\$7,787.53

### AUDITOR'S REPORT.

Pursuant to your request and instructions, I have made an examination and audit of the books of account of the Woman's Auxiliary of the Presbyterian Church, U. S., covering the period from April 1, 1916, to the close of business March 31, 1917, and now beg leave to make the following report, to-wit:

#### *Treasurer's Account.*

I checked all of the items of receipts and disbursements upon the Treasurer's books, and found the same to agree with her annual report throughout.

I also checked the vouchers and cancelled checks covering the disbursements with the charges upon the Treasurer's cash book and found the same to be correct and to agree with the said record. All of the vouchers and cancelled checks were in evidence.

#### *Superintendent's Accounts.*

I checked all of the items of receipts and disbursements against the records of the Superintendent, and found the same to agree throughout. I also checked the vouchers against the disbursements made by the Superintendent, and found the same to agree; all of the vouchers being in evidence.

#### *Summary.*

The books of account, vouchers and records of the Treasurer and Superintendent are in most excellent condition, and show the true status of affairs under the control of the Treasurer at March 31, 1917.

It is apparent from the records, etc., that the Treasurer has put forth unusual effort

in the endeavor to have the accounts accurate, and at the same time thoroughly explanatory.

*Certificate of Audit.*

I hereby certify that the two Exhibits hereto attached are correct statements drawn from the books of account of your Treasurer, and that, in my opinion, they show the true condition of the affairs of the Woman's Auxiliary of the Presbyterian Church,

U. S., at the close of business March 31, 1917.

Respectfully submitted,  
J. C. MAHON,  
Public Accountant and Auditor.

The annual Financial report and auditor's records are also inspected each year by members of the Supervisory Committee and the findings of the Auditor are verified and approved.

R. E. MAGILL, *Secretary.*

## IF I WERE A HOME MISSIONARY WHAT WOULD I EXPECT OF YOU ?

EVA J. WILLIAMS.

This is a game of "Make Believe." I am a Home Missionary; *you* are not a group of interested mission workers, but the Church at large. For once all the barriers of reserve which have bound my tongue are broken, and I do not hesitate to express myself plainly.

You ask me what I expect from the Church. I shall try to tell you a very few of the things which would help me in my mighty task of reclaiming for our Master the waste places of our glorious land.

First, dear friends, I wish your *love* and *acquaintance* with the work,—my work, which you should feel is also *yours*. If we truly love, we seek to inform ourselves; if we earnestly strive to inform ourselves, love will follow.

There is no need for me to defend the cause of Home Missions. All of you believe in it firmly. It is the noble stay-at-home twin sister of glorious Foreign Missions. So intertwined are the two that both must advance together to insure success.

If you inquire only a little concerning your so-called Christian nation, you will see its many open sores, calling so piteously for the healing touch of the Great Physician.

So, dear ones, will you not use some of the zeal you show in your foreign study to learn the needs of your native land? To learn something of the men and women who are giving their lives in obscure and unheralded service? To learn the ways and methods in which the work is conducted; the inadequate support afforded it, and the aim for which your representative in the home field are striving?

"My people are destroyed for lack of knowledge,"—for lack of *your* knowledge.

If you will take pains to inform yourself, *interest* will follow as full day follows dawn. I wonder how many of us notice the names on the Home Mission side of the calendar? We love to read of the glorious leave-taking

for the foreign field of some noble young disciple. Do we ever hear a word of the young men who turn their faces steadfastly from the honor of the world, to hide themselves in the by-ways and dark corners of our own land?

I wonder why we do not take pride in our home triumphs as in the glorious victories of foreign lands? I wonder why our hearts do not ache more often over the losses and trials of the Home Missionary! Alas, we seldom hear of either trial or success! We just dream along placidly of America's glories, and if by chance we meet with the name of a home worker, we think "Oh, he is only a poor country preacher, who hasn't sense enough to get out of the backwoods!" "He is despised and rejected of men; and we hid as it were our faces from him; he was despised and we esteemed him not."

Dear home Church, I pray you to rear your sons with a truer appreciation of the poor Home Missionary than you have ever shown! *Poor*, did I say? Ah, very poor,—poverty of friends, poverty of comforts, poverty of means! Salary so pitiful it should only be whispered!

And yet many of God's noblest servants are choosing this lonely pioneer life.

Think of the life of a real Home Missionary,—off in a barren field,—usually a hot-bed of vice; he the only man of God for many weary miles; cut off from the helpful and stimulating companionship of his fellow-ministers; no congenial friends possible; truly alone, except for the unseen Friend! Probably few books, for there is no wherewithal to get them. How shall his mental powers keep keen with no tools? His coat may be shiny, and some sleek saloon-keeper may wink at it complacently and feel pity for the *poor preacher*! Oh, people of God, Christ grieves to see His servants placed by His church in so sad a plight!

Let us pray that this Home Mission problem may be solved; that the Church may



Miss Regina Lustgartner, Marietta, Ga. This gifted young Hebrew Christian, a graduate of the Moody Bible School and an eloquent advocate of gospel work for her own people, has addressed several of our Presbyterials and many local societies, creating a profound impression by her message. She will address the Woman's Summer School of Missions at Montreat and play the cornet during the Song Service each evening.

come to show a proper spirit toward its home workers!

When your interest begins to awake, then you will not forget to *pray*. "More things are wrought by prayer than this world dreams of." Pray for three things: First, that the hearts of God's people may be aroused to the claims of America; second, that the workers may be strengthened from on High for their mission, and third, that the Spirit may move in the needy field,—that a rich harvest may be reaped. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

Can you love and pray without *giving*? As we truly pray, purse strings *loosen*. The Home Missionary does not wish *charity* (in the usual sense of the word). He wishes a *living* and *livable* support. If he has children, his means should increase in proportion, as I believe the Foreign Mission salaries do, though the latter are by no means too princely!

Until your home worker has sufficient income, boxes and barrels, etc., are welcome. But try to put yourself in his place in choosing gifts. Some people think the only things suitable to send to a Home Missionary are Bibles and old finery. Whenever I see a preacher's wife in an unbecoming piece of finery, I think, "Poor thing! Somebody gave you that!"

First give your own selves,—your hearts; then you will be guided in your gifts.

So what I long for as a Home Missionary, is your *interest*, your *love*, your *prayers*,—your *heartly support*. Surely that is not too much. The command to go forth and preach the Gospel is laid upon *you* as well as upon *me*. You cannot or will not go; I am your substitute. "I go down into the pit, but I look to you to hold the ropes." People of God, I pray you, do not push me down into the blackness and then cut the ropes and leave me!

Does this sound like the talk of a Home Missionary? Never in all the world! You would never hear him speak of sacrifice and privation! No murmur of complaint escapes him! But I believe as his tired shoulders daily grow more stooped with the weight of America's sins, and his eyes grow more and more dim from tears for others' sorrows,—I believe the angels draw closer and closer to him, and strengthen him, as years ago they strengthened One who groaned in a garden—One who also "Came unto His own and His own received Him not."

"They climbed the steep ascent of heaven  
Thro' peril, toil, and pain;  
O God, to us may grace be given  
To follow in their train!"

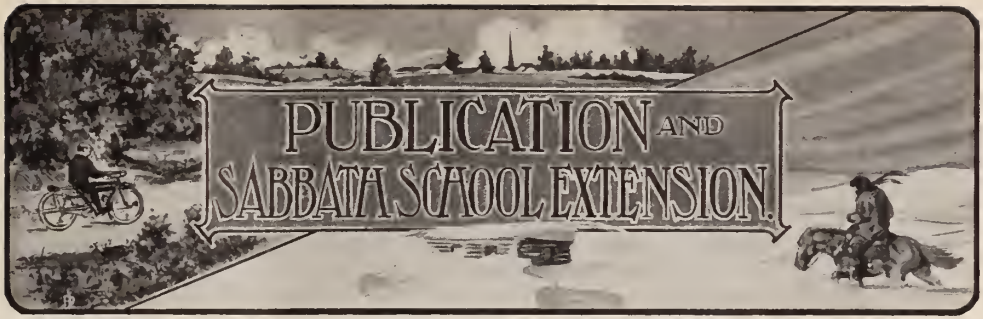
Wesson, Mississippi.

#### GLAD LETTERS:

Mrs. E. E. Rogers, of Lott, Texas, sends a list of seven subscriptions and says: "I certainly do like the work of getting folks to subscribe for THE MISSIONARY SURVEY."

From Mr. H. C. Erwin, of Organ Cave, W. Va.:

"I could not be without THE MISSIONARY SURVEY. It is the best paper for the price that I ever saw."



Branch Department at  
Texarkana, Ark-Tex.

PUBLISHING HOUSE,  
6-8 North Sixth Street, Richmond, Va.

## WHAT CAN WE DO ?

REV. GILBERT GLASS, D. D.

Frequent inquiries come to this office regarding the specific work that may be done by the women of our churches and the members of local societies, Presbyterials and Synodicals for Sunday School Extension and Young People's Work. The following facts and lines of service will be suggestive: They are more fully set forth in three leaflets which the Committee is glad to furnish to Secretaries of Sunday School Extension and Young People's Work in Presbyterials and Synodicals and in local societies, and to all others who are interested. These leaflets are as follows:

*"How the Women Can Help."*

*"The Secretary of Young People's Work and Sunday School Extension."*

*"A Fully Rounded Work."*

The following outlines selected from these leaflets set forth the work in its main features:

### THE WORK OF THE EXECUTIVE COMMITTEE.

*Establishment.*—Recognizing the potency of the printed page for righteousness, the General Assembly established a Publication Department at its first meeting on December 16, 1861, and located the Executive Committee at Richmond, Va. A Branch Depository was opened at Texarkana, Ark., Texas, in 1906. For convenience the work of the Committee is divided into three departments, as follows: Business, Editorial, and Extension.

*Officers.*—The Committee has a Secretary and Treasurer, besides Superintendents for the Departments of Sabbath-Schools and Young People's Societies, and Editorial Work.

*Work of the Business Department.*—The Secretary gives personal supervision to the Business Department, and is the Treasurer of the Committee. The publication of books, tracts, and Sabbath-school periodicals, the sale of miscellaneous books and requisites

for Sabbath-school and church work are details of the work of the Business Department. This department is self-sustaining, and earns and pays the salary of the Secretary and Treasurer, the editorial staff, all clerical help, and the operating expenses of the home office and Branch Depository.

*Work of the Editorial Department.*—An Editor-in-Chief, assisted by ten special department writers, prepares copy for the twenty-two Sabbath-school periodicals furnished for the schools and families of the Church. A graded series of Lesson Helps is furnished on the Uniform International Lessons.

*The Work of the Department of Sabbath-Schools and Young People's Societies.*—This department promotes the organization, equipment, instruction, worship and management of Sunday-Schools and Young People's Societies that do general work, conducts institutes and aids in their development. It gives special attention to the organization of new schools in spiritually destitute regions. A force of Sabbath-School Missionaries give their entire time to organizing new schools, and sustaining and encouraging the work at struggling mission points. The number of such workers is limited only by the funds the Church gives for this foundation work.

*Financial Support of Extension Department.*—The churches are asked for an offering in March for the support of this work and the offerings of the Sunday Schools on Rally Day, the second Sunday in October of each year, are for the financing of this cause.

*Represent the Committee.*—The Secretary in the local society can find many opportunities for definite and fruitful service in collaboration with the Superintendent of the Sunday School and the leader of the Young People's Work and under the supervision of the pastor and session of the church. She

can keep in touch with the Publication Committee and its activities and thus form an additional point of contact between the Richmond office and the local society and Young People's Work. She should use her influence to encourage those who need books and other literature to make their purchases from the Committee of Publication. Every such purchase means an additional amount for the Committee's benevolent work. Leaflets and tracts are available, either free or at small cost.

The circulation of *Onward*, our splendid weekly paper for young people, could be largely increased by active canvassing and promotion on the part of representatives in each congregation. The same is true of the Church Prayer Calendar, which is an indispensable hand-book of the work of our Committees, as well as a continual incitement to definite prayer.

Aggressive co-operation is also needed in all of our churches in promoting the circulation of THE MISSIONARY SURVEY, which is the official organ of our church, setting forth every month in an attractive style the work of all the Assembly's Committees. THE SURVEY should be in every home of the church, and the Secretaries of local societies would do well to write to the editor for terms and plans.

*Help in the Sunday School.*—The local Secretary should also keep in close touch with the work of the Sunday School and of the Young People's Societies. In many cases a tactful suggestion from one who is well informed on Sunday School Work and has made a study of local conditions will be instrumental in setting the schools on the way to increased efficiency and larger service. The Standard of Efficiency should be the object of attention and consecrated study with a view to bringing the local school more nearly in accord with the most advanced and successful modern methods. It may be that the superintendent of the school has been unable to secure a superintendent for the Cradle Roll or Home Department. These are peculiarly suited to the leadership of women, and constitute an opportunity and a challenge, so long as they are being neglected. There is an almost universal need for teachers in the Sunday School, and the local secretary can be of definite assistance to the superintendent by seeking to enlist the interest of young people in this most promising and acceptable work, and by encouraging them to prepare for the highest usefulness by taking the new Standard Course in Teacher Training. There are fine opportunities also for direct service in the Department of Missionary Instruction for the Sunday School.

The Young People's Society and the Teen Age Organized Class in the Sunday School

also offer inviting opportunities for co-operation and tactful direction. It is extremely important in this connection that a broad and detailed knowledge of Sunday School and Young People's Work from the point of view of the local church and the Publication Committee be studiously attained in order that the assistance rendered may be effective and permanent in its character.

*Annual Program.*—Every woman's Society in the local church should plan to hold at least one meeting a year in which the program should be devoted to the work of Sabbath School Extension and Young People's Societies. Material for such programs will be furnished free by the Publication Committee at Richmond, Va., and will appear in the March number of THE MISSIONARY SURVEY. Literature and leaflets about every phase of this work will be furnished for distribution on application to either the Richmond or Texarkana Depository.

A regular offering for Sabbath School Extension should be made by every Woman's Society in accordance with the plan recommended by the Assembly's Supervisory Committee and adopted and passed on to the local societies by the Woman's Auxiliary.

The time for this special program and offering is optional with the local society, but ordinarily it should be held in March, the month specially set apart for this work by the General Assembly.

Valuable assistance can be given the Sunday School leaders in promoting preparation for *Rally Day*, helping with the program and keeping before the minds and hearts of the workers and pupils the appeal of the multitudes of untaught and destitute people whom Sunday School Extension is so peculiarly fitted to reach and serve.

*Community Mission Schools.*—There is one field of opportunity that should appeal peculiarly to the initiative and co-operation of the local Society; namely, the Outpost Mission Sunday School. The great majority of our churches have an untouched field for evangelism and gospel teaching in their immediate neighborhoods. This field can be immediately entered and cultivated as a fruitful vineyard of the great Husbandman by lay-workers of the church through Outpost Schools on Sunday afternoon. If the Sunday School Extension Secretary of the local society desires to do a work that will be constructive and beneficial in its results, let her make a careful and thorough survey of the outlying territory within automobile reach for Sunday afternoon service, and advising with the pastor and superintendent of the Sunday School, bring the teaching forces of the church into contact with the needy and untaught sections of the community.



## MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

- AFRICA-CONGO MISSION  
AFRICA. [48] Miss R. Elinore Lynch  
\*Miss Kittie McMullen
- Bulape, 1897.**  
Rev. and Mrs. H. M. Washburn  
Rev. and Mrs. R. F. Cleveland  
Rev. and Mrs. C. T. Wharton
- Luebo, 1891.**  
Rev. W. M. Morrison  
Rev. and Mrs. Motte Martin  
Dr. and Mrs. L. J. Coppedge  
Rev. and \*Mrs. A. L. Edmiston (c)  
\*Rev. and Mrs. L. A. DeYam-  
pert (c)  
\*Miss Maria Fearing (c)  
Rev. and Mrs. C. L. Crane  
Mr. T. J. Arnold, Jr.  
\*Miss Elda M. Fair  
Mr. W. L. Hillhouse  
Rev. and Mrs. T. C. Vinson  
\*Rev. S. H. Wilds  
\*Dr. and Mrs. T. Th. Stixrud  
Rev. and Mrs. A. C. McKinnon  
†Mr. and Mrs. T. Daumery  
\*Rev. and Mrs. J. W. Allen  
Miss Grace E. Miller  
Mr. B. M. Schlotter  
Rev. and Mrs. W. F. McElroy  
Mr. and Mrs. C. R. Stegall  
Dr. and Mrs. E. R. Kellersberger
- Mutoto, 1912.**  
Rev. and Mrs. Geo. T. McKee  
\*Rev. A. A. Rochester (c)  
Rev. and Mrs. Plumer Smith  
Dr. and Mrs. Robt. R. King
- Lusambo, 1913.**  
\*Rev. and Mrs. J. McC. Sieg  
Rev. and Mrs. R. D. Bedinger
- E. BRAZIL MISSION. [13]  
**Lavras, 1893.**  
Rev. and Mrs. S. R. Gammon  
Miss Charlotte Kemper  
\*Rev. H. S. Allyn, M. D.  
\*Mrs. H. S. Allyn  
Mr. and Mrs. C. C. Knight  
Mr. and Mrs. E. H. Hunnicutt  
\*Mr. and Mrs. F. F. Baker  
†Rev. A. S. Maxwell  
Miss Genevieve Marchant
- Plumhy, 1896.**  
Mrs. Kate B. Cowan
- Bom Succeso.**  
Miss Ruth See  
Mrs. D. G. Armstrong
- W. BRAZIL MISSION [10]  
**Ytu, 1909.**  
Rev. and Mrs. Jas. P. Smith
- Braganca, 1907.**  
\*Rev. and Mrs. Gaston Boyle
- Campinas, 1869.**  
Rev. and Mrs. J. R. Smith
- Itapetininga, 1912.**  
Rev. and Mrs. R. D. Daffin
- Descalvado, 1908.**  
Rev. and Mrs. Alva Hardie
- N. BRAZIL MISSION [13]  
**Garanhuns, 1895.**  
Rev. and Mrs. G. E. Henderlite  
Rev. and Mrs. W. M. Thompson  
Miss Eliza M. Reed
- Pernambuco, 1873.**  
Miss Margaret Douglas  
\*Miss Edmonia R. Martin  
Rev. and Mrs. W. C. Porter  
Miss Leora James  
Miss R. Caroline Kilgore
- Canhotinho.**  
Dr. G. W. Butler  
Mrs. G. W. Butler
- MID CHINA MISSION. [71]  
**Tungchiang, 1904.**  
Rev. and Mrs. J. Y. McGinnis  
Rev. and Mrs. H. Maxcy Smith
- Hangchow, 1867.**  
Mrs. J. L. Stuart, Sr.  
Miss E. B. French  
Miss Emma Boardman  
Rev. and Mrs. Warren H. Stuart  
Miss Annie R. V. Wilson  
Rev. and Mrs. R. J. McMullen  
Mr. and Mrs. J. M. Wilson  
\*Miss Rebecca E. Wilson  
†Mr. S. C. Farrior  
Rev. G. W. Painter, Pulaski, Va.  
Rev. and Mrs. J. M. Blain  
Miss Nettie McMullen  
Miss Sophie P. Graham
- Shanghai.**  
Rev. and Mrs. S. I. Woodbridge  
Rev. and Mrs. C. N. Caldwell
- Kashing, 1895.**  
Rev. and Mrs. W. H. Hudson  
Dr. and Mrs. W. H. Venable  
Miss Elizabeth Talbot  
\*Rev. and Mrs. Lowry Davis  
Miss Irene Hawkins  
Dr. and Mrs. A. C. Hutcheson  
Miss Elizabeth Corriher  
Miss Florence Nickles  
Miss Mildred Watkins  
†Miss Sade A. Nisbet  
Rev. Henry L. Reaves
- Kiangyin, 1895.**  
Rev. and Mrs. L. I. Moffett  
Rev. Lucy L. Little  
Dr. and Mrs. Geo. C. Worth  
Mr. and Mrs. Andrew Allison  
Miss Rida Jourolman  
Mrs. Anna McG. Sykes  
Miss Ida M. Albaugh  
Miss Carrie L. Moffett  
Dr. F. R. Crawford  
\*Miss Venie J. Lee, M. D.  
Miss Anna M. Sykes
- Nanking.**  
Rev. and Mrs. J. L. Stuart  
Dr. and Mrs. R. T. Shields  
Rev. and Mrs. P. F. Price
- Soochow, 1872.**  
Dr. and Mrs. J. R. Wilkinson  
Miss Addie M. Sloan  
Miss Gertrude Sloan  
Mrs. M. P. McCormick  
Rev. and Mrs. P. C. DuBose  
\*Mrs. R. A. Haden  
Miss Irene McCain  
Dr. and Mrs. M. P. Young  
Miss M. Paxton Moffett  
Mrs. Nancy Smith Farmer
- NORTH KIANGSU MISSION. [75]  
**Chinkiang, 1883.**  
Rev. and Mrs. A. Sydenstricker  
Rev. and Mrs. J. W. Paxton  
Rev. and Mrs. D. W. Richardson  
Rev. and Mrs. J. C. Crenshaw  
Miss Pearl Sydenstricker
- Taichow, 1908.**  
Rev. T. L. Harnsberger  
Dr. and Mrs. Robt. B. Price  
Rev. Chas. Ghiselin, Jr.
- Hsuehoufu, 1897.**  
\*Mrs. Mark B. Grier, M. D.  
Dr. and Mrs. A. A. McFadyen  
\*Rev. and Mrs. Geo. P. Stevens  
Rev. and Mrs. F. A. Brown  
Rev. and Mrs. O. V. Armstrong  
Rev. Lewis H. Lancaster
- Hwaiianfu, 1904.**  
Rev. and Mrs. H. M. Woods  
Miss Josephine Woods  
\*Rev. and Mrs. O. F. Yates  
Miss Lillian C. Wells  
Miss Lily Woods
- Yencheng, 1909.**  
Rev. and Mrs. H. W. White  
Rev. and Mrs. C. F. Hancock  
Dr. and Mrs. J. W. Hewett  
Rev. and Mrs. C. H. Smith
- Sutsien, 1893.**  
Dr. and Mrs. J. W. Bradley  
Rev. B. C. Patterson  
Mrs. B. C. Patterson, M. D.  
Rev. and Mrs. W. C. McLaughlin  
Rev. and Mrs. W. F. Junkin  
Mr. H. W. McCutchan  
Miss Mada McCutchan  
Miss M. M. Johnston  
Miss B. McRobert  
Miss Carrie Knox Williams
- Tsing-kiang-pu, 1897.**  
Rev. and Mrs. J. R. Graham, Jr.  
Dr. and Mrs. James B. Woods  
Rev. and Mrs. A. A. Talbot  
Miss Jessie D. Hall  
\*Miss Sallie M. Lacy  
Miss Nellie Sprunt  
Miss Agnes Woods  
Dr. and Mrs. L. Nelson Bell  
Mr. and Mrs. H. Kerr Taylor
- Tonghai, 1905.**  
Rev. and Mrs. J. W. Vinson  
L. S. Morgan, M. D.  
Mrs. L. S. Morgan, M. D.  
Rev. and Mrs. Thos. B. Grafton  
Rev. and Mrs. A. D. Rice
- CUBA MISSION. [7]  
**Cardenas, 1899.**  
Miss M. E. Craig  
Rev. and Mrs. J. T. Hall
- Calbarien, 1891.**  
Miss Mary I. Alexander  
\*Rev. and Mrs. R. L. Wharton  
†Miss Janie Evans Patterson  
†Rev. H. B. Someillan
- Placetani, 1909.**  
None.
- Camajuani, 1910.**  
\*Miss Edith McC. Houston  
†Rev. and Mrs. Ezequiel D. Torres
- Sagua, 1914.**  
†Rev. and Mrs. Juan Orts y  
Gonzales
- JAPAN MISSION. [38]  
**Kobe, 1890.**  
\*Rev. and Mrs. S. P. Fulton  
Rev. and Mrs. H. W. Myers  
Rev. and Mrs. W. McS. Buchanan
- Kochi, 1885.**  
\*Rev. and Mrs. W. B. McIlwaine  
Rev. and Mrs. H. H. Munroe  
Miss Estelle Lumpkin  
Miss Annie H. Dowd
- Nagoya, 1867.**  
Rev. and Mrs. W. C. Buchanan  
Miss Leila G. Kirtland  
Rev. and Mrs. R. E. McAlpine  
Miss Elizabeth O. Buchanan
- Susaki, 1898.**  
Rev. and Mrs. J. W. Moore
- Takamatsu, 1898.**  
Rev. and Mrs. S. M. Erickson  
\*Rev. and Mrs. A. P. Hassell  
Rev. and Mrs. J. W. Hassell  
Miss M. J. Atkinson
- Tokushima, 1889.**  
Rev. and Mrs. C. A. Logan  
\*Miss Lillian W. Curd  
Rev. and Mrs. H. C. Ostrom

**Toyohashi, 1902.**

\*Rev. and Mrs. C. K. Cummings  
Rev. and Mrs. L. C. McC. Smythe

**Okazaki, 1912.**

Miss Florence Patton  
Miss Anna V. Patton

**KOREAN MISSION.**

[80]

**Chunju, 1896.**

Rev. and Mrs. L. B. Tate  
\*Miss Mattie S. Tate  
Dr. and Mrs. T. H. Daniel (Seoul)  
\*Rev. and Mrs. L. O. McCutchen  
Rev. and Mrs. W. M. Clark  
Rev. and Mrs. W. D. Reynolds  
Miss Susanne A. Colton  
Rev. S. D. Winn  
Miss Emily Winn  
Miss E. E. Kestler  
Miss Lillian Austin  
Mr. and Mrs. F. M. Eversole  
Dr. and Mrs. M. O. Robertson  
Miss Sadie Buckland

**Kunsan, 1896.**

\*Rev. and Mrs. Wm. F. Bull  
Miss Julia Dysart  
Mr. and Mrs. W. A. Venable  
Dr. and Mrs. J. B. Patterson  
Rev. John McEachern  
Mr. Wm. A. Linton  
Miss Elise J. Shepping  
Miss Lavalette Dupuy  
Rev. and \*Mrs. W. B. Harrison

**Kwangju, 1898.**

Rev. and Mrs. Eugene Bell  
Rev. S. K. Dodson

Miss Mary L. Dodson

Mrs. C. C. Owen  
\*Rev. and Mrs. P. B. Hill  
Miss Ella Graham  
Dr. and Mrs. R. M. Wilson  
\*Miss Anna McQueen  
Rev. and Mrs. J. V. N. Talmage  
Rev. and Mrs. Robert Knox  
Mr. and Mrs. M. L. Swinehart  
Miss Esther B. Matthews  
Rev. T. E. Wilson

**Mokpo, 1898.**

Rev. and Mrs. H. D. McCallie  
Miss Julia Martin  
Rev. and Mrs. J. S. Nisbet  
Miss Ada McMurphy  
Miss Lille O. Lathrop  
Dr. and Mrs. R. S. Leadingham  
Rev. and Mrs. L. T. Newland  
Mr. and Mrs. Wm. P. Parker  
Rev. and Mrs. P. S. Crane

**Soonchun, 1913.**

Rev. and Mrs. J. F. Preston  
Rev. and Mrs. R. T. Coit  
Miss Meta L. Biggar  
Miss Anna L. Greer  
\*Rev. and Mrs. C. H. Pratt  
\*Dr. and Mrs. H. L. Timmons  
Rev. and Mrs. J. C. Crane

**MEXICO MISSION.**

[11]

**Linares, 1887.**

Rev. and Mrs. H. L. Ross

**Matamoros, 1874.**

Miss Alice J. McClelland

**San Benito, Texas.**

Miss Anne E. Dysart

**Brownsville, Texas.**

Rev. and Mrs. W. A. Ross

**Montemorelos, 1884.**

Mr. and Mrs. R. C. Morrow

**C. Victoria, 1880.**

Miss E. V. Lee  
Rev. and Mrs. J. O. Shelby

**RETIRED LIST.****Cuba.**

Miss Janet H. Houston

**Japan.**

Miss C. E. Stirling

**Korea.**

Dr. W. H. Forsythe  
Miss Jean Forsythe  
Missions, 10  
Occupied Stations, 53.  
Missionaries, 367.  
Associate workers, 11.  
\*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.  
†Associate workers.  
For postoffice address, etc., see page below.

**STATIONS, POSTOFFICE ADDRESSES.**

**AFRICA**—For Bulape, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via. Antwerp, care A. P. C. Mission par Kinshasa. For Lusambo—"Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission," par Kinshasa.

**E. BRAZIL**—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil."

**W. BRAZIL**—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Itapetininga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

**N. BRAZIL**—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

**CHINA**—Mid-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." "For Kashing—Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." North Kiangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuehou-fu—"Care Southern Presbyterian Mission, Hsuehou-fu, Ku, China. For Hwaiianfu—"Care Southern Presbyterian Mission, Hwaiianfu—via Chinkiang, China. For Sutsien—"Care Southern Presbyterian Mission, Sutsien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tonghai, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

**CUBA**—For Cardenas—"Cardenas, Cuba." For Caibarien—"Carbarten, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba." For Sagua—"la Grande, Cuba."

**JAPAN**—For Kobe—"Kobe, Setzu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan."

**KOREA**—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea, Asia."

**MEXICO MISSION**—For Linares—"Linares, Neuvo, Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico."



